Hadhrat Uthmaan τ

Hadhrat Mu'aawiya τ then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan τ?" Hadhrat Abdullaah bin Abbaas τ replied, "May Allaah shower his mercy on Abu Amr (Hadhrat Uthmaan τ). By Allaah! He was an extremely honourable son-in-law (of Rasulullaah ρ) who kept the company of pious people and was among the most unfaltering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah's Dhikr. Throughout the day and night he remained thoughtful about matters of importance, always ready to do anything of virtue and never tiring of completing anything that would lead to salvation. Among his noble traits was that he stood firmly against every calamity and was the generous sponsor of the Muslim army (especially during the Tabook expedition) and the sponsor of the well (the well of Rooma which he bought from a Jew and donated it to the Muslims). After all, he was the husband of two of Rasulullaah ρ's daughters. May remorse until the Day of Qiyaamah follow the person speaks ill of him."
The above is a part of a lengthy Hadith[1].

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Hadhrat Aa'isha رضي الله عنها narrates that her father Hadhrat Abu Bakr τ was a close friend of Rasulullaah ρ even during the Period of Ignorance. One day, Hadhrat Abu Bakr τ left home to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "O Abul Qaasim[2]! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ρ said, " am the messenger of Allaah and am calling you towards Allaah." As soon as Rasulullaah ρ had completed, Hadhrat Abu Bakr τ accepted Islaam.

When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ,

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[1] The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.
[2] A title of Rasulullaah ρ, meaning father of Qaasim because Rasulullaah ρ had a son by the name of Qaasim.
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Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[1]

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Rasulullaah ρ Invites Hadhrat Uthmaan τ to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan τ said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah ρ arrived there. I began staring at him because in those days there was some mention of his prophethood. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah ρ said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah ρ then began reciting:

وَفِي السَّمَاء رِزْقُكُمْ وَمَا تُوعَدُونَ * فَوَرَبِّ السَّمَاء وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ

In the sky *(in the "Lowhul Mahfoodh")* **is** *(the record of)* **your sustenance** *(its time, type and quantity)* **and** *(records of)* **what you have been promised** *(of Qiyaamah)***.** *(The time for Qiyaamah has been fixed but has not been made known to man.)* **By the Rabb of the sky and the earth, this** *(coming of Qiyaamah)* **is certainly the truth just as** *(it is true that)* **you can speak.** {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ρ stood up and left. I left after him, met him and accepted Islaam."[2]

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Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan τ and Hadhrat Talha τ followed Hadhrat Zubayr τ to Rasulullaah ρ. When the two (Hadhrat Talha τ and Hadhrat Zubayr τ) came to Rasulullaah ρ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

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[1] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).
[2] Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).

Hadhrat Uthmaan τ then said, "O Rasulullaah ρ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached." Hadhrat Uthmaan τ was among the first to accept Islaam even before Rasulullaah ρ started coming to the house of Arqam.[1]

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Rasulullaah ρ Sends Hadhrat Uthmaan τ to Makkah after Setting up Camp in Hudaybiyyah

Recounting Rasulullaah ρ's stay at Hudaybiyyah, Hadhrat Urwa τ narrates that the Quraysh became very scared when Rasulullaah ρ camped at Hudaybiyyah. Rasulullaah ρ decided to send one of the Sahabah ψ to the Quraysh so he called for Hadhrat Umar bin Khattaab τ for this ask. Hadhrat Umar τ said, "O Rasulullaah ρ! (Although I a willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan τ because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ρ therefore called for Hadhrat Uthmaan bin Affaan τ and sent him to the Quraysh. Rasulullaah ρ briefed him saying, "Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ρ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret. Rasulullaah ρ sent Hadhrat Uthmaan τ with this message to give the Muslims courage.

Hadhrat Uthmaan τ left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ρ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan τ then gave them the Da'wah to Islaam as Rasulullaah ρ had instructed

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[1] Ibn Sa'd (Vol. 3 Pg. 55).
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him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan τ and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan τ to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ρ. After this, they sent Urwa bin Mas'ood Thaqafi. The Hadith still continues further.[1]

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Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

They all came to Rasulullaah ρ with Hadhrat Abu Bakr τ and Rasulullaah ρ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These were the eight persons[2] were the forerunners in Islaam who believed in Rasulullaah ρ and believed everything he brought from Allaah."[3]

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Saleem Abu Aamir τ narrates that a delegation from Hamraa came to Hadhrat Uthmaan τ and pledged that they would not ascribe anything as partner to Allaah, would establish salaah, pay zakaah, fast during Ramadhaan and forsake the festivities of the fire-worshippers. Hadhrat

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[1] Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa τ. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.
[2] The five named together with Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ.
[3] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

Uthmaan τ only accepted their pledged of allegiance after they had agreed to all these clauses.[1]

The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan τ

Hadhrat Miswar bin Makhrama τ narrates that the group (of six Sahabah ψ) that Hadhrat Umar τ had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahmaan bin Auf τ said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed in him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahmaan bin Auf τ and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan τ.

Hadhrat Miswar τ says, "Hadhrat Abdur Rahmaan bin Auf τ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali τ, Hadhrat Abdur Rahmaan τ spoke to him in confidence until half the night had passed. When Hadhrat Ali τ left Hadhrat Abdur Rahmaan τ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan τ seemed to fear something about (appointing) Hadhrat Ali τ. Hadhrat Abdur Rahmaan τ then asked me to call Hadhrat Uthmaan τ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar τ narrates further that after the Fajr salaah was completed, the group (of six Sahabah ψ) gathered around the pulpit. Hadhrat Abdur Rahmaan τ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar τ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan τ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour

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[1] Ahmad as quoted in *Kanzul Ummaal* (Vol.1 Pg.81).

anything in your heart." Hadhrat Abdur Rahmaan τ then took hold of Hadhrat Uthmaan τ's hand and said, "I pledge allegiance to you according to manner showed by Allaah, His Rasool ρ and the two Khalifahs after him." Hadhrat Abdur Rahmaan τ then pledged his allegiance to Hadhrat Uthmaan τ after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public.[1]

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Hadhrat Uthmaan τ Endures Hardships and difficulties

Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan τ accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan τ, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan τ replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan τ was in his religion, he released him.[2]

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Hadhrat Uthmaan τ narrates that he was once walking with Rasulullaah ρ in Bat'haa (a rocky area of Makkah) when they saw Hadhrat Ammaar τ and his parents being tortured in the sun to make them forsake Islaam. Hadhrat Ammaar τ's father (Yaasir τ) cried, "O Rasulullaah ρ! This has been happening forever." Rasulullaah ρ said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done."[3]

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The Hijrah of Hadhrat Uthmaan Bin Affaan τ

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[1] Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.
[2] Ibn Sa'd (Vol.3 Pg.37).
[3] Haakim in his *Kuna*, Ibn Asaakir, Ahmad, Bayhaqi, Baghawi, Uqayli, Ibn Mandah, Abu Nu'aym and others as reported in *Kanzul Ummaal* (Vol.7 Pg.72). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.177) from Hadhrat Uthmaan τ.
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Hadhrat Uthmaan τ Migrates to Abyssinia and Becomes the First Person After Hadhrat Loot υ to migrate with his Family for the Pleasure of Allaah

Hadhrat Qataadah τ says, "The first person to migrate with his family for the pleasure of Allah was Hadhrat Uthmaan bin Affaan τ. I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas τ say, 'Hadhrat Uthmaan τ left for Abyssinia with his wife Hadhrat Ruqayya رضي الله عنها who was the daughter of Rasulullaah ρ. News about them was slow in reaching Rasulullaah ρ until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah ρ. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' Rasulullaah ρ commented, 'May Allaah go with them. Uthmaan is the first person to migrate (with his family) after Loot υ.'"[1]

Another narration adds that when Rasulullaah ρ received no news of them, he went out of his house to wait for some news. Eventually a woman came to him and gave him news about them. [2]

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Hadhrat Uthmaan τ narrates that he heard Rasulullaah ρ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Aakhirah and the first of my Ummah to enter Jannah."[3]

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Concerning the expedition to Tabook, a narration states: Rasulullaah ρ then intensified his preparations for the journey and gave the Muslims

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[1] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).
[2] Tabraani. Haythami (Vol.8 Pg.81) has commented on the chain of narrators.
[3] Bazzaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

encouragement to fight in Jihaad. He gave special encouragement to the wealthy Muslims to spend their wealth and to provide transport for the pleasure of Allaah. Many wealthy Sahabah ψ provided transport only with the intention of earning reward from Allaah. In this regard Hadhrat Uthmaan τ spent most generously and none was able to match his spending. He provided two hundred camels.[1]

Hadhrat Uthmaan bin Affaan τ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah ψ report that Rasulullaah ρ then said, "Nothing that Uthmaan does after this can cause him any harm."[2]

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Hadhrat Uthmaan τ Supports the Opinion of Hadhrat Abu Bakr τ and the other Sahabah ψ Echo the Same Opinion

Hadhrat Abu Bakr τ then asked the others what their opinions were. A response came from Hadhrat Uthmaan τ who said, "(O Khalifah of Rasulullaah ρ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar ψ present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as well. Although Hadhrat Ali τ was also present, he remained silent all the while.

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[1] Bayhaqi narrating from Ibn Is'haaq, as quoted by Ibn Asaakir (Vol.1 Pg.108). Bayhaqi (Vol.9 Pg.33) and *Al Bidaaya wan Nihaaya* (Vol.5 Pg.3) have also reported the narration.
[2] Ibn Asaakir (Vol.1 Pg.110).

Hadhrat Uthmaan τ Encourages People Towards Jihaad

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan τ narrates that he heard Hadhrat Uthmaan τ saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah ρ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah ρ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spend a other places'."[1]

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Hadhrat Mus'ab bin Thaabit bin Abdullaah bin Zubayr narrates that Hadhrat Uthmaan τ mentioned the following in a sermon from the pulpit: "I intent narrating to you a Hadith that I had heard from Rasulullaah ρ. All that prevented me from narrating it to you previously was to keep you behind with me (here in Madinah to tend to the affairs of the capital city). I heard Rasulullaah ρ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent in salaah coupled with days spent fasting'."[2]

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A man related that they once took some things for Hadhrat Abu Dharr τ. However, when they reached Rabdha (the place where he lived) and asked for him, he was no available. Someone told them that Hadhrat Abu Dharr τ had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan τ had performed four Rakaahs salaah (in Mina)[3]. This upset Hadhrat Abu Dharr τ greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah ρ (in Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr τ and Umar τ (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr τ then stood up (when the salaah was

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[1] Ahmad (Vol.1 Pg.65).
[2] Ahmad (Vol.1 Pg.61).
[3] Hadhrat Uthmaan τ had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ρ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ρ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."[1]

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Hadhrat Qataadah narrates that Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan τ also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood τ, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan τ). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood τ replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse."[2]

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Hadhrat Uthmaan bin Affaan τ said, "Abu Bakr τ is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ρ."[3]

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Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr τ needed to consult with men of knowledge and insight, he

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[1] Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.
[2] Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).
[3] *Kanzul Ummaal* (Vol.3 Pg.140).
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would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubay bin Ka'b τ and Hadhrat Zaid bin Thaabit τ. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr τ passed like this, and when Hadhrat Umar τ became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar τ was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan τ, Hadhrat Ubay τ and Hadhrat Zaid τ.[1]

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Hadhrat Ataa bin Yasaar reports that Hadhrat Umar τ and Hadhrat Uthmaan τ used to call for Hadhrat Abdullaah bin Abbaas τ and consult with him along with those Sahabah ψ who participated in the Battle of Badr (the senior Sahabah ψ). During the periods of Hadhrat Umar τ and Hadhrat Uthmaan τ, Hadhrat Abdullaah bin Abbaas τ used to issue Fataawaa (rulings) and did so until he passed away.

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab τ used to consult with Hadhrat Abdullaah bin Abbaas τ about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqaas τ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas τ. I have seen Umar τ summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar τ would then do only what Abdullaah bin Abbaas τ proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr."[2]

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Hadhrat Uthmaan τ narrates that Rasulullaah ρ once dispatched an expedition towards Yemen and appointed as their Ameer someone who was the youngest amongst them. However, a few days had passed and they had not yet left. Rasulullaah ρ met one of the men and addressing him by his name asked, "What is the matter? Why have you not yet

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[1] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).
[2] Ibn Sa'd.

left?" He replied, "O Rasulullaah ρ! Our Ameer has a problem with his leg." Rasulullaah ρ then went to the man and seven times recited:

بِسْمِ اللهِ وَ بِاللهِ أَعُوْذُ بِاللهِ وَ قُدْرَتِهِ مِنْ شَرِّ مَا فِيْهَا

Thereafter, Rasulullaah ρ blew on him and he was cured. An elderly person (belonging to the expedition) said, "O Rasulullaah ρ! How can you appoint him as our Ameer when he is the youngest of us all?" When Rasulullaah ρ mentioned the man's knowledge of the Qur'aan, the elderly person said, "O Rasulullaah ρ! I would have certainly learnt the Qur'aan had I not feared that I would be complacent and not recite it in the Tahajjud salaah." Rasulullaah ρ then mentioned, "The example of the Qur'aan is like a bag that you fill with musk. Such is the example of the Qur'aan when the Qur'aan is in your heart and you recite it."[1]

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When Hadhrat Abu Bakr τ consulted with the Sahabah ψ about whom to send to Bahrain, Hadhrat Uthmaan τ said, "Send the person whom Rasulullaah ρ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land." Hadhrat Uthmaan τ was referring to Hadhrat Alaa bin Hadhrami τ. Hadhrat Umar τ however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr τ refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ρ." Hadhrat Abu Bakr τ then confirmed that Hadhrat Alaa bin Hadhrami τ would be sent to Bahrain.[2]

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Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan τ once said to Hadhrat Abdullaah bin Umar τ, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar τ requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan τ emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar τ spoke, "have you heard Rasulullaah ρ say, 'The person who seeks protection from Allaah has sought a great source of protection.'" When Hadhrat Uthmaan τ

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[1] Tabraani. *Haythami* (Vol.7 Pg.161) has commented on the chain of narrators.
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar τ said, "I then seek Allaah's protection from being a judge."

Hadhrat Uthmaan τ then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar τ replied, "I have heard Rasulullaah ρ say, 'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).' What have I to hope for after this?"[1] A narration of Ahmad adds that after this, Hadhrat Uthmaan τ excused Hadhrat Abdullaah bin Umar τ and told him not to inform anyone else about it (otherwise none would be prepared to act as judge and society would suffer).

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Uthmaan τ wanted him to act as judge, but he refused saying, "I have heard Rasulullaah ρ say, 'Judges are of three types; one will attain salvation while two will end up in Jahannam. Those who pass judgement unjustly or by the dictates of their desires shall be destroyed while the one who passes judgement with the truth will attain salvation."[2]

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The Justice of Hadhrat Uthmaan τ

An Incident that Transpired between him and his Slave

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan τ once said to his slave, "I once twisted your ears and I want you to take retribution. When the slave took hold of his ears, Hadhrat Uthmaan τ told him to twist harder and said, "How delightful is retribution in this world without any in the Aakhirah."[3]

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[1] Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).
[2] Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.
[3] Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhun Nadhrah* (Vol.2 Pg.111) by Muhib Tabari.

His Justice with a Bird

Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar τ once arrived in Makkah where he went to the Daarun Nadwa[1] on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar τ chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan τ and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its droppings and I therefore chased it off. It then perched on another peg where a snake attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan τ, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan τ said, 'I also feel that way.' Hadhrat Umar τ then had it paid."[2]

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The Parting Advices of Hadhrat Uthmaan Dhun Nurayn τ

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan τ was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written:

"This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ε was Allaah's servant and messenger. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed,

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[1] The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.

[2] Imaam Shafi'ee in his *Musnad* (pg.47).
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Allaah never breaks a promise. Upon this did he live, upon this did he die and with this will he be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens

Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels

Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days"[1]

[1] Fadhaa'ili Raazi.

The Incident Between Hadhrat Ali τ and Hadhrat Uthmaan τ On the Day his House was Under Siege

Hadhrat Shaddaad bin Aws τ narrates that then when the siege of Hadhrat Uthmaan τ's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad τ says that he then saw Hadhrat Ali bin Abi Taalib τ outside his house wearing the turban of Rasulullaah ρ and his sword around his neck. In front of him was Hadhrat Hasan τ, Hadhrat Abdullaah bin Umar τ and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali τ said to Hadhrat Uthmaan τ, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ρ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan τ said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."

When Hadhrat Ali τ repeated his request, Hadhrat Uthmaan τ gave the same reply. Hadhrat Ali τ then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali τ replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali τ sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan τ be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali τ thrice repeated, "By Allaah! They will be in Hell."[1]

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[1] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

The Narration of Abu Salama bin Abdur Rahmaan in this Regard

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah τ and another person went to Hadhrat Uthmaan τ while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan τ replied, "Stick with the majority." They then asked, "But what if these rebels who gain the upper hand form the majority? Who then should we affiliate with?" Hadhrat Uthmaan τ repeated, "Stick with the majority wherever they may be."

The narrators says, "We were leaving when we met Hasan bin Ali τ at the door as he was going to Uthmaan τ. We returned with him to hear what he had to say. He greeted Uthmaan τ and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan τ replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar τ at the door as he was going to Uthmaan τ. We returned with him to hear what he had to say. He greeted Uthmaan τ and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ρ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr τ and I listened and obeyed. After that, I had been in the company of Umar τ and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan τ twice repeated, 'May Allaah reward with the best rewards, O family of Umar τ.' He then added, 'However, I do need blood to be spilt.'"[1]

The Narration of Hadhrat Abu Hurayrah τ in this Regard

Hadhrat Abu Hurayrah τ says, "I was under siege with Uthmaan τ in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, 'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and am prepared to

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[1] Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

save the Mu'mineen by giving my own life.' I then threw away my sword and do not know where it is to this day."[1]

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When Hajj arrived in 12 A.H., Hadhrat Abu Bakr τ led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and appointed Hadhrat Uthmaan bin Affaan τ as his deputy in Madinah.[2]

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Hadhrat Abu Dharr τ narrates that he once went to Hadhrat Uthmaan bin Affaan τ. When Hadhrat Uthmaan τ allowed him in, he entered with a staff in his hand. Addressing Hadhrat Ka'b Ahbaar, Hadhrat Uthmaan τ asked, "O Ka'b! What is your opinion of Abdur Rahmaan (bin Auf τ) who had left behind plenty of wealth when passed away?" Hadhrat Ka'b replied, "There shall be no reckoning in that as long as he had fulfilled the rights owed to Allaah." Hadhrat Abu Dharr τ struck Hadhrat Ka'b with his staff and said, "Evem if I possessed gold equal to this mountain (Mount Uhud) to spend (in Sadaqah) and it is all accepted by Allaah, I would still not like to die with even six Awqiya still in my possession.'" Hadhrat Abu Dharr τ then thrice asked, "O Uthmaan! I ask you to say in the name of Allaah whether you had heard this from Rasulullaah ρ." Hadhrat Uthmaan τ confirmed that he had heard it.[3]

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A detailed narration of Ghazwaan bin Abu Haatim states that Hadhrat Uthmaan τ asked Hadhrat Ka'b, "O Abu Is'haaq! Do you think that a person will be required to account for his wealth when he has paid the Zakaah due on it?" "No," replied Hadhrat Ka'b. Hadhrat Abu Dharr τ then stood up and struck Hadhrat Ka'b on the head saying, "O son of a Jewess! Do you think that after paying the Zakaah there are no other rights due from a person's wealth when Allaah has stated:

وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They prefer *(others)* **above themselves** *(they prefer to give others)* **even though they are themselves in need.**[4]

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[1] Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129).
[2] Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.
[3] Ahmad. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators. Abu Ya'la has also reported the narration.
[4] Surah Hashar, verse 9.
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Allaah has also mentioned:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Out of love for Allaah, they feed the poor, the orphan and the captive.[1]

Allaah also says:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ * لِّلسَّائِلِ وَالْمَحْرُومِ

And *(they are those)* **who have a stipulated right** *(have fixed a share)* **in their wealth for the beggar and the destitute.**[2] "

Hadhrat Abu Dharr τ then continued quoting several similar verses fro the Qur'aan.[3]

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Hadhrat Hasan narrates that a man once said to Hadhrat Uthmaan τ, "You wealthy people have far superseded us (poor people) on doing good because you are able to give Sadaqah, free slaves, perform Hajj and spend in the path of Allaah." Hadhrat Uthmaan τ asked, "Do you envy us?" "We certainly do," the man responded. Hadhrat Uthmaan τ then said, "I swear by Allaah that a single Dirham that a person donates while he is in financial difficulty is better than ten thousand Dirhams given when there is still so much more left."[4]

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The Spending of Hadhrat Uthmaan bin Affaan τ

His Spending on the 'expedition of Difficulty' and the Statement of Rasulullaah ρ About Him

Hadhrat Abdur Rahmaan bin Khabbaab Sulami τ reports that Rasulullaah ρ once delivered a sermon in which he encouraged the Sahabah ψ to spend on the 'expedition of difficulty' (the expedition to Tabook). Hadhrat Uthmaan τ then said, "I shall provide a hundred camels together with their saddle blankets and saddles." Rasulullaah ρ then stepped down a step of the pulpit and again encouraged the

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[1] Surah Insaan, verse 8.
[2] Surah Ma'aarij, verses 24, 25.
[3] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).
[4] Bayhaqi in his Shu'abul Imaan (Vol.3 Pg.320).

Sahabah ψ. This time again Hadhrat Uthmaan τ stood up and said, "I shall provide another hundred camels together with their saddle blankets and saddles." Hadhrat Abdur Rahmaan τ says that he then saw Rasulullaah ρ shaking his hand as a person does when expressing wonder. A narrators by the name of Abdus Samad demonstrated this action by taking out his hand and shaking it. Rasulullaah ρ then said, "After this, Uthmaan need not carry out any other (optional) deed."[1]

Another narration states that Rasulullaah ρ gave encouragement three times and that Hadhrat Uthmaan τ took it upon himself to provide three hundred camels together with their saddle blankets and saddles. Hadhrat Abdur Rahmaan τ says, "I was present there as Rasulullaah ρ stood on the pulpit saying, 'No sin can harm Uthmaan after this' or he said, 'No sin can harm Uthmaan after this day.'"[2]

The Narration of Hadhrat Abdur Rahmaan bin Samura τ About the Spending of Hadhrat Uthmaan τ on the 'expedition of Difficulty'

Hadhrat Abdur Rahmaan bin Samura τ narrates that on the occasion when Rasulullaah ρ was preparing the 'Expedition of Difficulty', Hadhrat Uthmaan τ came with a thousand Dinaars and emptied them into Rasulullaah ρ's bag. As Rasulullaah ρ turned the coins over in his hands, he said, "No act that Uthmaan does after this day will cause him any harm." Rasulullaah ρ repeated this several times.[3]

Another narration from Hadhrat Abdullaah bin Umar τ states that Rasulullaah ρ prayed, "O Allaah! Do not forget this deed of Uthmaan." Rasulullaah ρ also added, "After this, Uthmaan need not carry out any other (optional) deed."[4]

The Narration of Hadhrat Hudhayfa bin Yamaan τ About the Spending of Hadhrat Uthmaan τ on the 'expedition of Difficulty'

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[1] Ahmad.
[2] Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.4). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.59).
[3] Haakim, narrating from reliable sources, as confirmed by Dhahabi.
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).

Hadhrat Hudhayfa bin Yamaan τ narrates that Rasulullaah ρ sent someone to Hadhrat Uthmaan τ to request his assistance for the 'Expedition of Difficulty'. Hadhrat Uthmaan τ sent ten thousand Dinaars, which were poured out in front of Rasulullaah ρ. As Rasulullaah ρ turned the coins over in his hands, turning them from top to bottom, he said, "O Uthmaan, may Allaah forgive you every sin that you committed secretly, every sin that you committed openly, every sin that you hid from others and every sin that you may commit until the Day of Qiyaamah. Uthmaan need not worry to carry out any (non-obligatory) good deed after this."[1]

The Narration of Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Qataadah and Hadhrat Hasan in this Regard

Hadhrat Abdur Rahmaan bin Auf τ narrates that he was present when Hadhrat Uthmaan τ handed over to Rasulullaah ρ what he needed to dispatch the 'Expedition of Difficulty'. On that day, he brought seven hundred *Awqiya* of gold.[2]

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Hadhrat Qataadah reports that Hadhrat Uthmaan τ donated a thousand animals for the expedition to Tabook. Amongst these were fifty horses as well.[3]

Hadhrat Hasan narrates that for the expedition to Tabook, Hadhrat Uthmaan τ donated nine hundred and fifty camels and fifty horses or nine hundred and seventy camels and thirty horses.[4]

The narration has already passed in which it was mentioned that Hadhrat Uthmaan τ provided a third of the army's needs during the expedition to Tabook to the extent that it was said that he saw to each and every need they expressed.

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[1] Ibn Adi, Daar Qutni, Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
[2] Abu Ya'la and Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators.
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).
[4] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.13).

Hadhrat Uthmaan τ Purchases the Well of Roomah and Donates it to the Muslim Public

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ once announced, "Who will purchase the well of Roomah for us and donate it as Sadaqah for the Muslim public? Allaah will quench his thirst on the Day of Qiyaamah." Hadhrat Uthmaan τ then bought it and donated it to the Muslim public.[1]

The Narration of Ibn Asaakir About the Incident

Hadhrat Basheer Aslami τ narrates that when the Muhaajireen arrived in Madinah, the water did not agree with them. There was a well called Roomah which was owned by a man from the Ghifaar tribe but he sold a waterbag full of the water for a *Mudd*. Rasulullaah ρ once said to him, "Sell me the well in exchange for a fountain in Jannah." However, he submitted, "O Rasulullaah ρ! I have no source of income for my family and myself besides this well. I am therefore unable to sell it." When this news reached Hadhrat Uthmaan τ, he bought the well from the man for thirty five thousand Dirhams. He then approached Rasulullaah ρ and said, "Rasulullaah ρ! If I buy the well, will you promise me the same fountain in Jannah that you had promised him?" "Certainly," replied Rasulullaah ρ. Hadhrat Uthmaan τ then said, "I have already purchased it and I am donating it as Sadaqah for the Muslim public."[2]

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The Gift Hadhrat Uthmaan τ gave to Rasulullaah ρ During one of the Military Expeditions

Hadhrat Abu Mas'ood τ narrates, "We were with Rasulullaah ρ on an expedition when we started experiencing extreme hardship. I could see the strains of hardship on the faces of the Muslims and I could also notice the happiness on the faces of the Munaafiqeen (who were happy to see the Muslims suffer). When Rasulullaah ρ noticed this, he said, 'Allaah shall provide sustenance before the sun sets.' Hadhrat Uthmaan τ knew that the words of Allaah and His Rasool ρ were always true, so

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[1] Ibn Adi and Ibn Asaakir.
[2] Tabraani and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.11).
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he bought fourteen camels together with the loads of food they carried. He then sent nine to Rasulullaah ρ. When Rasulullaah ρ saw them, he asked, 'What are these?' 'They are a gift to you from Uthmaan,' came the reply. The happiness on the face of Rasulullaah ρ was then clearly noticeable, while the faces of the Munaafiqeen displayed only unhappiness. I then saw Rasulullaah ρ raise his hands so high to pray for Hadhrat Uthmaan τ that I could even the see the whiteness of his armpits. He made such du'aa for Hadhrat Uthmaan τ that I had never before or ever after heard him make for anyone else. He prayed for Allaah to reward Hadhrat Uthmaan τ abundantly and to treat him every so graciously."[1]

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Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr τ says that he once accompanied his uncle (Hadhrat Abu Dharr τ) to see (Ameerul Mu'mineen) Hadhrat Uthmaan τ. Hadhrat Abu Dharr τ requested, "Allow me to go to (and live in) Rabdha." Hadhrat Uthmaan τ replied, "Go ahead. We shall give instructions for some of the zakaah animals to g to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr τ, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain devoted to this world, do leave us to our Rabb and our Deen."

The estate of Hadhrat Abdur Rahmaan bin Auf τ was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan τ. Hadhrat Uthmaan τ asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr τ became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)."[2]

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Hadhrat Amr bin Dinaar narrates that Hadhrat Uthmaan τ appointed Hadhrat Abdullaah bin Arqam τ as treasurer of the Baytul Maal. When

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[1] Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators. Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).

Hadhrat Uthmaan τ gave him three hundred thousand as remuneration, Hadhrat Abdullaah bin Arqam τ refused to accept the money. The rest of the narration is the same as the narration of Imaam Maalik, which states that when Hadhrat Uthmaan τ gave Hadhrat Abdullaah bin Arqam τ thirty thousand as remuneration, he refused to take the money saying, "I did it for the pleasure of Allaah."[1]

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Hadhrat Abdullaah bin Umar τ reports, "After leading the salaah, Umar τ would remain seated for awhile so that a person with any need may speak to him. He would stand up when there was none with any need. However, it once occurred that he led several salaahs without sitting afterwards. I said (to his slave), 'O Yarfa! Is the Ameerul Mu'mineen not well?' When he informed me that the Ameerul Mu'mineen was in good health, I sat down and Uthmaan bin Affaan τ also joined me. (After a while) Yarfa came out and said, 'Come, O son of Affaan! Come, O son of Abbaas!' When we entered the room, we found before Umar τ several heaps of money with a shoulder blade on each heap (shoulder blades were used as paper in those days). He said, 'Looking through all the people of Madinah, I found that the two of you had the biggest families. Therefore, take this money and distribute it. You should then bring back what is left over. While Uthmaan τ took as much as he could, I knelt down and said, 'Will you give us more if it is less?' He replied, 'You are a chip off the old block (just like your father)! Was all of this not with Allaah when Muhammad ρ and his companions were eating scraps of leather?' I replied, 'Most certainly! It was all with Allaah while Muhammad ρ was alive. However, if these conquests took place at his hands, he would not have done as you are doing.' Umar τ became angry at this and asked, 'What then would he have done?' 'He would have eaten from it and fed us as well,' I replied. Umar τ then started weeping loudly until his ribs heaved. He said, 'I wish that I could escape from this Khilaafah with a clean sheet, nothing in my favour and nothing against.'"[2]

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Hadhrat Abu Umaamah bin Sahl bin Hunayf τ says that for a long period of time, Hadhrat Umar τ took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty

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[1] Baghawi, as quoted in *Isaabah* (Vol.2 Pg.274).

[2] Humaydi, Ibn Sa'd (Vol.3 Pg.207), Bazzaar, Sa'eed bin Mansoor, Bayhaqi (Vol.6 Pg.358) and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320). Bazzaar's chain of narrators is reliable according to Haythami (Vol.10 Pg.242).

(because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah ψ to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan τ replied, "(So much) That you are able to eat and feed others as well." Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl τ echoed the opinion. Hadhrat Umar τ then asked Hadhrat Ali τ, "What have you to say about it?" Hadhrat Ali τ replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar τ abided by this opinion.[1]

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Hadhrat Abdullaah bin Salaam τ reports that Rasulullaah ρ once saw Hadhrat Uthmaan τ leading a camel laden with flour, butter and honey. Rasulullaah ρ instructed Hadhrat Uthmaan τ make the camel sit down and when he did so, Rasulullaah ρ asked for a stone pot. He put some flour, butter and honey in the pot and then had a fire made beneath it. When the food was cooked, Rasulullaah ρ told the Sahabah ψ to eat it and he also had some. He then said to them, "This is what the Persians call 'Khabees'."[2]

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Hadhrat Jubayr bin Huwayrith τ reports that Hadhrat Umar τ consulted with the people concerning the filing of a register. Hadhrat Ali τ advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan τ said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. You should therefore also keep registers and records of the soldiers in the army." Hadhrat Umar τ accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib τ, Hadhrat Makhrama bin Naufal τ and Hadhrat Jubayr bin Mut'im τ, all of whom very well knew the lineage of the Quraysh.

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[1] Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

[2] Tabraani, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Imaam Haythami (Vol. Pg.) states that Tabraani had reported the narration in all three books but that only the chains of narrators of the *Sagheer* and *Awsat* are reliable.

Hadhrat Umar τ gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ρ). Thereafter, they recorded Hadhrat Abu Bakr τ and his tribe, followed by Hadhrat Umar τ and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar τ looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ρ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed."[1]

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Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr τ says that he once accompanied his uncle (Hadhrat Abu Dharr τ) to see (Ameerul Mu'mineen) Hadhrat Uthmaan τ. Hadhrat Abu Dharr τ requested, "Allow me to go to (and live in) Rabdha." Hadhrat Uthmaan τ replied, "Go ahead. We shall give instructions for some of the zakaah animals to g to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr τ, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain devoted to this world, do leave us to our Rabb and our Deen."

The estate of Hadhrat Abdur Rahmaan bin Auf τ was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan τ. Hadhrat Uthmaan τ asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr τ became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)."[2]

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Hadhrat Amr bin Dinaar narrates that Hadhrat Uthmaan τ appointed Hadhrat Abdullaah bin Arqam τ as treasurer of the Baytul Maal. When

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[1] Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).

Hadhrat Uthmaan τ gave him three hundred thousand as remuneration, Hadhrat Abdullaah bin Arqam τ refused to accept the money. The rest of the narration is the same as the narration of Imaam Maalik, which states that when Hadhrat Uthmaan τ gave Hadhrat Abdullaah bin Arqam τ thirty thousand as remuneration, he refused to take the money saying, "I did it for the pleasure of Allaah."[1]

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The Abstinence of Hadhrat Uthmaan bin Affaan τ

His Clothing and Food and Sleeping on a Straw Mat in the Masjid

Hadhrat Abdul Malik bin Shaddaad says that he once saw Hadhrat Uthmaan τ on the pulpit on a Friday wearing a thick lower garment sewn in Aden that was worth no more than four or five Dirhams. His upper garment was made of a reddish brown Kufi material.[2]

When Hadhrat Hasan was asked about the people who slept in the Masjid in the afternoons, he replied, "During his period as Khalifah, I saw Hadhrat Uthmaan bin Affaan τ sleep in the Masjid in the afternoon. When he then got up, the imprint of the straw mat was visible on his side. The people then used to say (out of astonishment), 'That is the Ameerul Mu'mineen! That is the Ameerul Mu'mineen!"[3]

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Hadhrat Shurahbeel bin Muslim says that although Hadhrat Uthmaan τ used to feed people the sumptuous meals of a ruler, he would eat (simple) vinegar and olive oil at home.

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Hadhrat Uthmaan bin Affaan τ says, "When Rasulullaah ρ passed away, the Sahabah ψ were so grieved that some of them even started having false thoughts (that Islaam had some to an end). I was also amongst

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[1] Baghawi, as quoted in *Isaabah* (Vol.2 Pg.274).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has also reported the narration, as quoted in *Sifatus Safwa* (Vol.1 Pg.116).
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those who were deeply grieved and was once sitting on one of the hills of Madinah when Umar τ passed by me without me even noticing that he had passed. By then, people had already pledged their allegiance to Abu Bakr τ. Umar τ proceeded immediately to Abu Bakr τ and said, 'O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply." The rest of the narration shall soon be quoted in the chapter concerning greeting.[1]

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Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I therefore went to Hadhrat Uthmaan τ (to find out what to do), wearing a cloak, the collar and hem of which was decorated with silk. When I got there, Hadhrat Uthmaan τ had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan τ told him to leave me alone and he did. Hadhrat Uthmaan τ then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan τ, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan τ. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall pass, I would have had you executed (for asking an ignorant person). When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was Hadhrat Ali bin Abi Taalib τ. I

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[1] Ibn Sa'd (Vol.2 Pg.84).
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then visited him at his home and asked him what he saw me do wrong. He replied, 'I heard Rasulullaah ρ say, 'It will not be long before my Ummah legalises for themselves fornication and silk.' This is the first time that I have seen silk being worn by any Muslim.' I then left him and proceeded to sell the cloak."[1]

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Hadhrat Salamah τ narrates that when the Quraysh sent Hadhrat Khaarijah bin Kurz to spy for them, he returned full of praise (for the Muslims). The Quraysh said to him, "You are a Bedouin. All they had to do to make your heart flutter (with awe) was to shake their weapons. You have no idea about what they said nor about what you are saying." They then sent Urwa bin Mas'ood τ. When Hadhrat Urwa τ came (to the Muslim camp), he said "O Muhammad! What is this new development? You invite towards the Being of Allaah and then with the riff-raff of various tribes some of whom you know and others you do not know, you come to your own people to severe family ties and to plunder their honour, their blood and their wealth?" Rasulullaah ρ replied, "I have come to my people only to foster family ties and to give them a religion and life better than their religion and their lives." Hadhrat Urwa τ then also returned full of praise.

However, the suffering of the Muslims living under the Mushrikeen (in Makkah) grew more intense. Rasulullaah ρ therefore called for Hadhrat Umar τ and said, "O Umar! Will you (go to Makkah to) convey my message to your Muslim brothers who are prisoners?" "I am unable to do so, O Rasulullaah ρ," Hadhrat Umar τ said, "for I have no family in Makkah (to offer me protection). There are others who have more family (in Makkah) that I have." Rasulullaah ρ then summoned Hadhrat Uthmaan τ and sent him.

Hadhrat Uthmaan τ proceeded on his conveyance and was intercepted by some Mushrikeen soldiers who mocked him and addressed him with insulting words. It was then Hadhrat Uthmaan τ's cousin Abaan bin Sa'eed bin Al Aas who took Hadhrat Uthmaan τ in his custody and made him ride behind him on his saddle. Hadhrat Uthmaan τ went to him, wearing his lower garment halfway up his calves. Abaan asked, "Dear cousin! Why do I see you humble yourself so? Lower your garment." Hadhrat Uthmaan τ replied, "Such is the garment of our leader." Hadhrat Uthmaan τ then proceeded to convey Rasulullaah ρ's message to every Muslim prisoner in Makkah.

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
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It was while the Muslims were asleep during the afternoon (in Hudaybiyyah) that they heard Rasulullaah ρ's announcer call out, "O people! Come pledge your allegiance! Come pledge your allegiance! The Ruhul Qudus (Hadhrat Jibra'eel υ) has descended!" The Sahabah ψ hastened to Rasulullaah ρ who was beneath an acacia tree, where they pledged their allegiance (to fight to the death). It is with reference to this that Allaah says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allaah was well pleased with the Mu'mineen *(the Sahabah ψ)* **when they pledged their allegiance to you** *(O Rasulullaah ρ)* **beneath the tree..."** {Surah Fatah, verse 18}

Rasulullaah ρ pledged allegiance on behalf of Hadhrat Uthmaan τ by placing his one hand over the other. The Sahabah ψ said, "How fortunate for Abu Abdullaah (Hadhrat Uthmaan τ) that he is able to perform Tawaaf of the Kabah while we are here." Rasulullaah ρ remarked, "Even if he had to remain there for years on end, he would not perform Tawaaf until I have performed Tawaaf."[1]

Another narration states that Abaan said, "Dear cousin! I see that you are humbling yourself. Why do you not let your garment fall below your ankles as your tribe does?" Hadhrat Uthmaan τ replied, "This is how our leader wear his lower garment, halfway up his calves." Abaan then said, "Dear cousin! Perform Tawaaf of the Kabah." Hadhrat Uthmaan τ replied, "We do nothing until our leader does it and then we follow in his footsteps."[2]

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Hadhrat Ya'la bin Umayyah τ says, "I was performing Tawaaf with Hadhrat Uthmaan τ. After kissing the Hajar Aswad, I was walking next to the Kabah. When we passed by the western pillar (called *Rukn Iraqi*) that comes after the Hajar Aswad, I pulled at Hadhrat Uthmaan τ's hand to touch it. 'What is the matter?' he asked. 'Are you not going to touch the pillar?' I asked. 'Did you not perform Tawaaf with Rasulullaah ρ?' he enquired. When I replied that I did, he asked, 'Did you see Rasulullaah ρ touch an of the two western pillars of the Kabah (*Rukn Iraqi* and *Rukn Shaami*)?' 'No,' I replied. He then said, 'Do you then not

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[1] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.84). Rooyaani, Abu Ya'la and Ibn Asaakir have also reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.56).
[2] Ibn Sa'd (Vol.1 Pg.461).
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have a perfect example in Rasulullaah ρ?' 'Most certainly,' I replied. He then bade me, 'Then leave it out and proceed.'"[1]

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Hadhrat Uthmaan τ reports that Rasulullaah ρ says, "Whoever does a good turn towards any member of Abdul Muttalib's progeny and is nor recompensed in this world, it shall be my duty to repay him for it tomorrow (on the Day of Qiyaamah) when he meets me."[2]

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Hadhrat Uthmaan τ Prohibits Fighting when he was Besieged in his House

Hadhrat Aa'isha رضي الله عنها reports, "Rasulullaah ρ once said, 'Call one of my companions.' I asked, 'Abu Bakr?' 'No,' replied Rasulullaah ρ. 'Then Umar?' I asked. 'No,' Rasulullaah ρ again replied. 'Then your cousin Ali?" I said. When Rasulullaah ρ again replied in the negative, I said, 'Then Uthmaan?' 'Yes,' Rasulullaah ρ replied. When Uthmaan τ arrived, Rasulullaah ρ took him aside and whispered something to him, which made Uthmaan τ's face grow pale. The day Uthmaan τ was besieged in his house (by some Muslim rebels), we asked, 'O Ameerul Mu'mineen! Should we not fight them?' He replied, 'No. Rasulullaah ρ undertook a pledge from me and I shall remain steadfast on it.'"[3]

Hadhrat Uthmaan τ narrates that Rasulullaah ρ said, "A Person's Blood is Forbidden unless for one of Three Reasons"

Hadhrat Abdullaah bin Umar τ narrates that when Hadhrat Uthmaan τ was besieged in his house, he looked out to the people (the rebels) and asked them, "For what reason do you want to kill me? I have heard Rasulullaah ρ say, 'A person's blood is forbidden unless for one of three reasons; the married man who commits adultery shall be stoned to death, the one who intentionally murders shall be executed and the

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[1] Ahmad (Vol.1 Pg.70).
[2] Tabraani in his *Awsat*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.
[3] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.181). Ibn Sa'd (Vol.3 Pg.46) has also reported the narration but in greater detail.

one who renounces Islaam shall also be executed.' By Allaah! I have never committed adultery, neither during the Period of Ignorance nor as a Muslim. I have also never murdered anyone because of which I should be executed and I have also never renounced Islaam. I testify that there is none worthy of worship but Allaah and that Muhammad ρ is the servant and messenger of Allaah."[1]

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Hadhrat Abu Umaamah τ says, "I was with Uthmaan τ in his house when he was under siege. From the entrance we used, we could hear what the people were talking at the Balaat. When Uthmaan τ entered through there one day for some reason, he came to us with his face pale. He said, 'Those people have just threatened to kill me. We said to him, 'Allaah shall suffice for you against them, O Ameerul Mu'mineen.' He continues, 'But why do they want to kill me when I have heard Rasulullaah ρ say, 'A person's blood is forbidden unless for one of three reasons; if a man renounces Islaam, commits adultery after being married or murders another without a warrant.' By Allaah! I have never committed adultery either during the Period of Ignorance or after Islaam. Since Allaah has guided me (to Islaam), I have never even wished for a replacement for my Deen and I have never murdered anyone. Why do they want to kill me?'"[2]

The Lecture Hadhrat Uthmaan τ delivered to those who Besieged him

Hadhrat Abu Layla Kindi reports that he was present when Hadhrat Uthmaan τ was besieged in his house and peeped through a vent in the wall and said, "O people! Do not kill me and (if I have sinned) rather get me to repent. I swear by Allaah that if you kill me, you (Muslims) shall never again be able perform salaah together nor fight the enemy in as a unified force. You will then be at loggerheads until you become like this." He then interlaced his fingers. He then recited a verse of the Qur'aan (quoting the words of Hadhrat Shu'ayb υ):

وَيَا قَوْمِ لاَ يَجْرِمَنَّكُمْ شِقَاقِي أَن يُصِيبَكُم مِّثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيد

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[1] Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179).
[2] Abu Dawood, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179). Ibn Sa'd (Vol.3 Pg.46).
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"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh υ or the nation of Hood υ or the nation of Saalih υ. And the nation of Loot υ are not far off from you *(in memory and location)***."** {Surah Hood, verse 89}

Hadhrat Uthmaan τ then sent for Hadhrat Abdullaah bin Salaam τ to ask him what his opinion was. Hadhrat Abdullaah bin Salaam τ replied, "Restraint! Restraint, (restrain your hand from the rebels) because it lends more weight to your argument (on the Day of Qiyaamah)."[1]

The Incident between Hadhrat Mughiera τ and Hadhrat Uthmaan τ when he was Under Siege

Hadhrat Mughiera bin Shu'ba τ narrates that when Hadhrat Uthmaan τ was under siege, he approached him and said, "You are the leader of the masses and are in the predicament you can see. I therefore have three proposals for you. You may choose any of them you like. You may go out and fight them for you have many supporters with great strength and you are on the truth while they are upon falsehood. Alternatively, you may open up a door from your house apart from the one where they are stationed, from where you can mount your animal and go to Makkah. They shall never regard your blood as lawful (for them to spill) as long as you are there. Another option is that you go to Shaam where the people of Shaam are there for you as well as Mu'aawiya τ."

Hadhrat Uthmaan τ replied, "I cannot go out and fight them because I never want to be the first of the Ummah of Rasulullaah ρ to shed (the) blood (of Muslims). Although they will never regard my blood to be lawful if I go to Makkah, I have heard Rasulullaah ρ say, 'A man form the Quraysh will go to Makkah and be a cause of spreading irreligiousness. He shall suffer the punishment of half the universe.' I never want that man to be me. I cannot also go to Shaam although the people of Shaam and Muaa'wiya are there because is shall never leave the place of Hijrah and the proximity of Rasulullaah ρ."[2]

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[1] Ibn Sa'd (Vol.3 Pg.49).

[2] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.211). Haythami (Vol.7 Pg.230) has commented on the chain of narrators.

Hadhrat Uthmaan τ Forbids some of the Sahabah ψ From Fighting when he was Under Siege

Hadhrat Abu Hurayrah τ reports that he entered Hadhrat Uthmaan τ's house when he was under siege and said, "O Ameerul Mu'mineen! It has now become permissible for you to fight these rebels." Hadhrat Uthmaan τ asked, "O Abu Hurayrah! Would you like to kill all of mankind including myself?" "Certainly not," replied Hadhrat Abu Hurayrah τ. Hadhrat Uthmaan τ then said, "By Allaah! If you kill a single person it is tantamount to killing all of mankind." Hadhrat Abu Hurayrah τ then returned without fighting.[1]

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Hadhrat Abdullaah bin Zubayr τ entered Hadhrat Uthmaan τ's house and said, "O Ameerul Mu'mineen! In your house you have such a group of people who will attract the help of Allaah (when fighting the rebels) even though they may be few in number. Please issue the command so that we may fight." Hadhrat Uthmaan τ said, "I am pleading to every man in the name of Allaah that he should not have his blood spilt for me and should not spill the blood of another for me." Another narration states that Hadhrat Abdullaah bin Zubayr τ said to Hadhrat Uthmaan τ, "Fight them because Allaah has made it permissible for you to fight them." Hadhrat Uthmaan τ replied, "Never! I swear by Allaah that I shall never fight them."[2]

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Hadhrat Abdullaah bin Aamir τ narrates that when he was under siege in his house, Hadhrat Uthmaan τ said, "The one of most use to me is he who restrains his hand and his weapon."[3]

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Hadhrat Zaid bin Thaabit τ approached Hadhrat Uthmaan τ and said, "The Ansaar are at your door saying, 'If you permit, we shall be the helpers of the cause of Allaah! If you permit, we shall be the helpers of the cause of Allaah!'" Hadhrat Uthmaan τ refused their offer saying, "If they intend fighting, then I give no permission."[4]

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[1] Ibn Sa'd (Vol.3 Pg.48) as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.25).
[2] Ibn Sa'd (Vol.3 Pg.49)
[3] Ibn Sa'd (Vol.3 Pg.48).
[4] Ibn Sa'd (Vol.3 Pg.48).
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Hadhrat Ibn Seereen says, "With Hadhrat Uthmaan τ in the house were seven hundred men. Had he left them (to fight), they would have crushed the rebels with the permission of Allaah, completely removing them from the boundaries of Madinah. Amongst them was Hadhrat Abdullaah bin Umar τ, Hadhrat Hasan bin Ali τ and Hadhrat Abdullaah bin Zubayr τ."[1]

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Hadhrat Abdullaah bin Saa'idah τ reports that Hadhrat Sa'eed bin Al Aas τ came to Hadhrat Uthmaan τ and said, "O Ameerul Mu'mineen! For how long will you restrain our hands? These people have eaten at us. While some of them have fired arrows at us, others have thrown stones at us and some have even drawn their swords. Please give us the command (to fight)." Hadhrat Uthmaan τ replied, "I have no intention of fighting them even though I know that I will be safe from them if I do so. I prefer to rather hand them over to Allaah together with those who instigated them against me because we will all be gathered together before our Rabb. As for fighting them, I swear by Allaah that I shall never issue the command." Hadhrat Sa'eed τ said, "By Allaah! I shall never be asking anyone about you ever." He then left and fought until he sustained a fatal wound to his head.[2]

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The person then asked, "Then what is your opinion about Ali τ and Uthmaan τ?" Hadhrat Abdullaah bin Umar τ replied, "As for Uthmaan τ, Allaah has forgiven him whereas you people do not like him to be forgiven[3]. As for Ali τ, he was the cousin of Rasulullaah ρ as well as his son-in-law." Pointing with his hand, Hadhrat Abdullaah bin Umar τ then said, "That house you see was his."[4]

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[1] Ibn Sa'd (Vol.3 Pg.49).

[2] Ibn Sa'd (Vol.5 Pg.23).

[3] The man seems to belong to the Khawaarij who believed that Hadhrat Uthmaan τ was amongst other Sahabah ψAllaah has .who disobeyed an instruction during the Battle of Uhud ,of Surah Aal Imraan where Allaah says 152however declared their forgiveness in verse وَلَقَدْ عَفَا عَنكُمْ - **Undoubtedly He** ***(Allaah)*** **has already pardoned you**.

[4] Bayhaqi (Vol.8 Pg.192).

The narration continues to the point where it says that when Hadhrat Mu'aawiya τ became Ameerul Mu'mineen, he dispatched on an expedition a man from the Quraysh called Busr bin Artaat saying, "Since I have now annexed the entire region, I want you to leave with your army. When you leave the borders of Shaam, draw your sword and kill anyone who refuses to pledge allegiance to me. Proceed in this manner to Madinah and even when you enter Madinah, I want you to kill anyone who refuses to pledge allegiance to me. And if you find Waa'il bin Hujar τ still alive, bring him to me.

Busr did as commanded and finding Hadhrat Waa'il τ still alive, he brought him to Hadhrat Mu'aawiya τ. Hadhrat Mu'aawiya τ issued instructions that Hadhrat Waa'il τ be given royal welcome and after permitting him to his court, allowed him to sit on his throne. Hadhrat Mu'aawiya τ then asked, "Is this throne of mine not better than your camel?" Hadhrat Waa'il τ replied, "O Ameerul Mu'mineen! I was just newly out of ignorance and kufr at the time and that was the way we lived during the Period of Ignorance. Allaah then brought Islaam to us and Islaam has concealed all that I did."

Hadhrat Mu'aawiya τ asked further, "Then what prevented you from assisting me when Uthmaan τ trusted you so much and even made you his son-in-law?" Hadhrat Waa'il τ replied, "Because you fought a man who was closer to Uthmaan τ than yourself. Hadhrat Mu'aawiya τ remarked, "How can he be closer to Uthmaan τ than me when I am more closely related to Uthmaan τ?" Hadhrat Waa'il τ replied, "Rasulullaah ρ forged a bond of brotherhood between Uthmaan τ and Ali τ and the bond of brotherhood is stronger than the bond of being a cousin (as you are). Furthermore, I did not want to fight any of the Muhaajireen." Hadhrat Mu'aawiya τ asked, "Are we not Muhaajireen as well?" Hadhrat Waa'il τ replied, "Did we not stay away from both groups? Another strong reason is that I was once with Rasulullaah ρ with a large group when he looked towards the east. He then looked back saying, 'Tribulations shall come to you like the many portions of a dark night. They will be extremely difficult and unpleasant and will appear very fast.' I was the only one who asked, 'O Rasulullaah ρ! What will these tribulations be?' He replied, 'O Waa'il! When two swords cross in Islaam, stay away from either one.'"[1]

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[1] Tabraani in his Sagheer and Kabeer. Haythami (Vol.9 Pg.376) has commented on the chain of narrators.
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Hadhrat Ja'far bin Muhammad narrates from his great grandfather that Hadhrat Abu Bakr τ always sat on the right of Rasulullaah ρ while Hadhrat Umar τ sat on his left. Hadhrat Uthmaan τ sat in front of Rasulullaah ρ for he used to write any confidential matters for Rasulullaah ρ. However, when Hadhrat Abbaas τ came along, Hadhrat Abu Bakr τ would move from his place and Hadhrat Abbaas τ would sit there.[1]

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Hadhrat Qaasim bin Muhammad reports that amongst the rulings that Hadhrat Uthmaan τ initiated and which was approved of (by the Sahabah ψ) was having a man lashed for ridiculing Hadhrat Abbaas bin Abdul Muttalib τ in an argument. When someone raised a objection, Hadhrat Uthmaan τ said, "When Rasulullaah ρ honoured his uncle, how can I allow people to ridicule him? Whoever allows such behaviour will be opposing Rasulullaah ρ." This ruling was then sanctioned (by the Sahabah ψ).[2]

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The Incident Between Hadhrat Ali τ and another Person Concerning Hadhrat Uthmaan τ

Hadhrat Abu Is'haaq reports that a man once came to Hadhrat Ali τ and said, "Uthmaan (τ) is in Jahannam." "What makes you say this?" Hadhrat Ali τ enquired. The man replied, "Because he had started many new practices." "Tell me," Hadhrat Ali τ said to the man, "If you had a daughter, would you marry her without consultation?" When the man said that he would not, Hadhrat Ali τ continued, "Do you think that there could be an opinion better than the opinion Rasulullaah ρ had concerning (the marriage of) his two daughters? Now tell me this about Rasulullaah ρ. Whenever he intended to do something, would he or would he not ask Allaah for the best course to take?" The man replied, "Of course. Rasulullaah ρ would certainly ask Allaah for the best course to take." Questioning the man further, Hadhrat Ali τ said, "Would Allaah then choose the best course for Rasulullaah ρ or not?" "Indeed," the man responded, "Allaah would definitely choose the best course for Rasulullaah ρ." Hadhrat Ali τ then said, "Now tell me this about

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[1] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.214).
[2] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.213).

Rasulullaah ρ. Did Allaah not select Uthmaan τ to marry the (two) daughters of Rasulullaah ρ? I have thought about having you executed but Allaah has decided otherwise. Remember this well! I swear by Allaah that should you ever say anything else (other than what I have explained to you), I shall have you executed."[1]

The Statement of Hadhrat Abdullaah bin Umar τ about Someone who Complained about Hadhrat Uthmaan τ

Hadhrat Saalim reports that his father once met one of the Sahabah ψ who had a problem with his speech and could therefore not express himself clearly. When he complained about Hadhrat Uthmaan τ, Hadhrat Abdullaah bin Umar τ said, "By Allaah! I do not know what you are saying. Nevertheless, O assembly of Muhammad ρ's companions, you all know well that during the time of Rasulullaah ρ, we would always be saying, 'Abu Bakr, Umar and Uthmaan' (their names were always taken together because all respected them most highly). However, now that wealth has become a priority, it is only when he gives (someone a share that the person is pleased with him)."[2]

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Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera τ was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid τ arrived. Hadhrat Mughiera τ welcomed him and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera τ, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed τ. Hadhrat Mughiera τ replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed τ repeated, "Am I not hearing a companion of Rasulullaah ρ being sworn at in your presence without you repulsing it or even doing anything to change the situation?! I testify to what my ears heard Rasulullaah ρ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall

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[1] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.18).
[2] Abu Nu'aym in his *Hilya* (Vol.9 Pg.235).
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be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed τ said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ρ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed τ then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ρ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh υ."[1]

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Hadhrat Abul Ash'ath San'aani says, "The governor of San'aa was a Sahabi called Thumaamah bin Adi τ. When he heard of the death of Hadhrat Uthmaan τ, he wept and said, 'Khilaafah on the pattern of Nubuwwah has been snatched away and it shall now be kingship and tyranny. Whoever has power over something will now devour it."[2]

Hadhrat Zaid bin Ali narrates that Hadhrat Zaid bin Thaabit τ wept over Hadhrat Uthmaan τ the day he was martyred in his home.

Hadhrat Abu Saalih reports, "Hadhrat Abu Hurayrah τ wept whenever someone mentioned what had happened to Hadhrat Uthmaan τ. It is as if I can actually hear him say, 'Ah! Ah!' as he wept uncontrollably."

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Uthmaan τ was martyred, Hadhrat Abu Humayd Saa'idi τ who was a veteran of the Battle of Badr vowed never to carry out certain actions and never to laugh until the day he meets Allaah.[3]

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Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar τ once passed by Hadhrat Uthmaan τ and greeted him. Hadhrat Uthmaan τ however did not reply to the greeting. Hadhrat Umar τ proceeded immediately to Hadhrat Abu Bakr τ and complained to him about this.

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).
[2] Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.27). Ibn Sa'd (Vol.3 Pg.80) has also reported the narration.
[3] Ibn Sa'd (Vol.3 Pg.81).

When Hadhrat Abu Bakr τ asked Hadhrat Uthmaan τ why he did not reply to the greeting, Hadhrat Uthmaan τ explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr τ. Hadhrat Uthmaan τ replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ρ about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr τ then said, "I expressed the very concern and question to Rasulullaah ρ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ρ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"[1]

"O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply."

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In a more lengthy narration, Hadhrat Uthmaan τ says, "When Umar τ went to Abu Bakr τ, he said, 'O Khalifah of Rasulullaah ρ! I have some shocking news for you! When I passed by Uthmaan τ and greeted him, he did not even reply.' Taking Umar τ by the hand, Abu Bakr τ came to me and asked, 'O Uthmaan! Your brother Umar τ has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah ρ!' I defended. 'You certainly did,' Umar τ asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr τ then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr τ asked me what it was, I replied, 'Rasulullaah ρ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr τ said, 'I have asked Rasulullaah ρ about this and he

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[1] Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).
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informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah ρ! In what does the salvation of this Ummah lay?' Rasulullaah ρ replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ρ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ρ is the messenger sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah').'"[1]

The Incident of Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Uthmaan τ

Hadhrat Sa'd bin Abi Waqqaas τ says, "I once passed by Uthmaan bin Affaan τ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab τ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan τ in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar τ then sent for Uthmaan τ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan τ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan τ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ρ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Hadhrat Sa'd τ then said, "Let me tell you what it was. Rasulullaah ρ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ρ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ρ asked, 'Who is that? Is that Abu Is'haaq?' 'Yes, it is I, O Rasulullaah ρ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,'

[1] Ibn Sa'd (Vol.2 Pg.312).

Rasulullaah ρ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus υ) when he was in the belly of the fish, (the words are):

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

'There is no Ilaah but You *(O Allaah)*. You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa.'"[1]

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Hadhrat Humayd bin Nu'aym narrates that when Hadhrat Umar bin Khattaab τ and Hadhrat Uthmaan bin Affaan τ were once invited to a meal, they both accepted the invitation. As they were leaving, Hadhrat Umar τ said to Hadhrat Uthmaan τ, "Although I attended the meal, I wish that I had not." "Why is that?" Hadhrat Uthmaan τ asked. Hadhrat Umar τ replied, "Because I fear that it was hosted for show."[2]

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When he was the Ameerul Mu'mineen, Hadhrat Uthmaan τ was invited when Hadhrat Mughiera bin Shu'ba τ got married. When Hadhrat Uthmaan τ arrived, he said, "Although I am fasting, I wished to accept the invitation and to pray for blessings."[3]

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Hadhrat Hammaam bin Haarith reports that when someone started praising Hadhrat Uthmaan τ, Hadhrat Miqdaad τ who was a large man, went towards the man and kneeling down, he started throwing pebbles in the man's face. "What is the matter?" Hadhrat Uthmaan τ asked. Hadhrat Miqdaad τ replied, "Rasulullaah ρ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces[4].'"[5]

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[1] Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).
[2] Ibn Mubaarak and Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
[3] Ahmad in his *Zuhd*, as *Kanzul Ummaal* (Vol.5 Pg.66).
[4] While Hadhrat Miqdaad τ practised the literal meaning of the Hadith to teach the lesson, the figurative meaning is that nothing should be given to the person.
[5] Muslim (Vol.2 Pg.414) and Abu Dawood (Vol.5 Pg.241).

Hadhrat Abdullaah bin Umar τ says, "There are three men from the Quraysh who are the most handsome, have the best character and have the most resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq τ, Uthmaan bin Affaan τ and Abu Ubaydah bin Jarraah τ."[1]

Another narration states that Hadhrat Abdullaah bin Umar τ said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr τ, Uthmaan τ and Abu Ubaydah τ."[2]

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Rasulullaah ρ says that the Character of Hadhrat Uthmaan τ is Closest to his Own

Hadhrat Abdur Rahmaan bin Uthmaan Qurashi τ that Rasulullaah ρ once visited his daughter as she was washing the head of (her husband) Hadhrat Uthmaan τ. Addressing her, Rasulullaah ρ said, "Beloved daughter! Treat Abu Abdullaah (Hadhrat Uthmaan τ) well because from all my companions, his character is closest to my own."[3]

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Hadhrat Abu Hurayrah τ reports that he once happened to go to Hadhrat Ruqayya رضي الله عنها who was the daughter of Rasulullaah ρ and the wife of Hadhrat Uthmaan τ. She had a comb in her hand and she said, "Rasulullaah ρ just left me after I had combed his hair. 'How do you find Abu Abdullaah (Hadhrat Uthmaan τ)?' he asked. When I replied that he was an excellent person, Rasulullaah ρ said, 'Look after him well because from all my companions, his character is closest to my own.'"[4]

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
[2] Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).
[3] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.81).
[4] Tabraani. Haythami (Vol.9 Pg.81) has commented on the chain of narrators. Haakim and Ibn Asaakir have reported similar narrations, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.4).
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Rasulullaah ρ's Statement about the Modesty of Hadhrat Uthmaan τ

Hadhrat Sa'eed bin Al Aas τ narrates that Rasulullaah ρ's wife Hadhrat Aa'isha رضي الله عنها and Hadhrat Uthmaan τ both reported to him that Hadhrat Abu Bakr τ once sought permission to see Rasulullaah ρ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رضي الله عنها. Remaining as he was, Rasulullaah ρ permitted Hadhrat Abu Bakr τ in and he left after completing the work he had with Rasulullaah ρ. Rasulullaah ρ was still in the same condition when Hadhrat Umar τ then asked permission to enter. Rasulullaah ρ allowed him in and after completing his work with Rasulullaah ρ, Hadhrat Umar τ also left. However, when Hadhrat Uthmaan τ sought permission to enter, Rasulullaah ρ sat up and urgently asked Hadhrat Aa'isha رضي الله عنها to ensure that her clothes were covering her properly. After Hadhrat Uthmaan τ had completed the work he had with Rasulullaah ρ, he then also left.

Hadhrat Aa'isha رضي الله عنها then asked, "O Rasulullaah ρ! Why is it that you became more anxious at the arrival of Uthmaan τ than you did at the arrival of both Abu Bakr τ and Umar τ?" Rasulullaah ρ replied, "Uthmaan τ is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had come for." Many narrators reports that Rasulullaah ρ also said to Hadhrat Aa'isha رضي الله عنها, "Why should I not be shy in front of that person in front of whom even the angels are shy?"[1]

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Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ was once sitting with Hadhrat Aa'isha رضي الله عنها behind him when Hadhrat Abu Bakr τ sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar τ sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik τ who entered after seeking permission to do so. Rasulullaah ρ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan τ sought permission to enter. Rasulullaah ρ then immediately covered his knees and told Hadhrat Aa'isha رضي الله عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله عنها then asked, "O Nabi of Allaah ρ! When my father and his companions entered, you did not

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[1] Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضي الله عنها.
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place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan τ came in?)."

Rasulullaah ρ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ρ. Had he entered when you were close to me, he would neither speak nor raise his head until he left."[1]

A Narration of Hadhrat Hasan Concerning the Modesty of Hadhrat Uthmaan τ and Hadhrat Abu Bakr τ

Speaking about the extreme modesty of Hadhrat Uthmaan τ, Hadhrat Hasan says, "Even though he was in a room behind a locked door, he would not remove his clothing to pour water over himself (when taking a bath). His modesty would prevent him from standing straight up (when bathing. He would therefore do so while sitting)."[2]

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The grandfather of Hadhrat Maalik say that he saw Hadhrat Umar τ and Hadhrat Uthmaan τ when they arrived from Makkah and camped at a place called Mu'arras (Dhul Hulayfah). When the party rode again to enter Madinah, every one of them took a youngster to ride with him. In this manner, they entered Madinah. Even Hadhrat Umar τ and Hadhrat Uthmaan τ had someone riding with them. One of the narrator's students asked, "Did they do this because of humility?" The reply was, "Certainly. In addition to this, they also wished to benefit others (so that the person need not walk) and did not want to be like other rulers (who feel it below their dignity to allow a commoner top ride with them)." The narrator then proceeded to criticise the new trend (of rulers) to make youngsters walk behind them as they rode.[3]

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[1] Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله عنها , as quoted by Haythami (Vol.9 Pg.82).
[2] Ahmad (Vol.1 Pg.74), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.82). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.56).
[3] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
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The Humility of Hadhrat Uthmaan τ

Hadhrat Maymoon bin Mahraan reports from a man from Hamdaan that he saw Hadhrat Uthmaan τ riding a mule with his slave Naa'il riding behind him on the same animal. This was during the time that Hadhrat Uthmaan τ was Khalifah.[1]

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Hadhrat Abdullaah Roomi says that Hadhrat Uthmaan τ himself fetched the water he needed for performing wudhu during the night. When someone suggested that he get one of the servants to do it for him, he refused saying, "The night is theirs to have a rest."[2]

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The grandmother of Hadhrat Zubayr bin Abdullaah had been a servant of Hadhrat Uthmaan τ. She says, "Hadhrat Uthmaan τ never awakened any members of the household (at night when he awoke for Tahajjud). The only time he would ask any of them to get him water for wudhu was if he found them awake. He also fasted perpetually."[3]

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Hadhrat Hasan says, "I saw Hadhrat Uthmaan τ sleeping in the Masjid covered in a shawl. Although he was then the Ameerul Mu'mineen, there was none around him."[4]

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Hadhrat Abdullaah bin Mus'ab τ narrates that Hadhrat Makhramah bin Naufal bin Uhayb Zuhri τ was an extremely old blind man in Madinah who had already reached the age of a hundred and fifteen. One day he stood in the Masjid ready to urinate when the people started shouting at him. It was then that Hadhrat Nu'aymaan bin Amr bin Rifaa'ah bin Haarith bin Sawaad Najaari τ came to him and led him to the corner of the Masjid saying, "Sit here." There he made him sit and urinate. As Hadhrat Makhramah τ urinated, the people started to scream at him. When he had finished, Hadhrat Makhramah τ asked, "Shame on you

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
[2] Ibn Sa'd, Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).
[3] Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.463).
[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

people! Who was it that brought me here?" When he was informed that it was Hadhrat Nu'aymaan τ, Hadhrat Makhramah τ cursed him saying, "Take note! I swear by Allaah that if I ever get the upper hand over him, I will hit him most severely with this staff of mine."

After some time, Hadhrat Makhramah τ had forgotten about the incident when Hadhrat Nu'aymaan τ came to him. At the time, Hadhrat Uthmaan τ was performing salaah in the corner of the Masjid and it was his habit not to ever pay attention to anything else whilst performing salaah. Hadhrat Nu'aymaan τ asked Hadhrat Makhramah τ, "Are you still after Nu'aymaan?" "O yes," Hadhrat Makhramah τ said, "Where is he? Lead me to him." Hadhrat Nu'aymaan τ then led Hadhrat Makhramah τ to Hadhrat Uthmaan τ saying, "Here he is. Grab him!" Hadhrat Makhramah τ then took his staff into both hands and hit Hadhrat Uthmaan τ so hard that his head was severely injured. Someone then told Hadhrat Makhramah τ, "It was the Ameerul Mu'mineen that you hit!" When (Hadhrat Makhramah τ's tribe) the Banu Zuhra heard about the incident, they got together (to punish Hadhrat Nu'aymaan τ) but Hadhrat Uthmaan τ said, "May Allaah curse him. Leave Nu'aymaan τ alone because he is a veteran of Badr."[1]

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Hadhrat Amr bin Sa'eed τ narrates that whenever a child was born to Hadhrat Uthmaan τ, he would ask for the child while it was still wrapped (after birth). He would then smell the child. When asked why he did this, Hadhrat Uthmaan τ replied, "I like to do this because should anything happen to the child, there would be love for the child in my heart (I would then be rewarded for the greater patience I would need to exercise)."[2]

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Hadhrat Aslam reports that Hadhrat Abu Ubaydah τ once wrote to Hadhrat Umar bin Khattaab τ, informing him that the Romans were launching a massive military offensive and also stating the grave dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar τ wrote, "Whenever any difficulty afflicts a

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[1] *Isti'aab* (Vol.3 Pg.577) and *Isaabah* (Vol.3 Pg.570).
[2] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).

Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases[1]. Allaah states in His book:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds *(especially ensuring that the borders of Muslim countries are well guarded)* **and fear Allaah so that you may be successful** *(in reaching your goal)*. {Surah Aal Imraan, verse 200}[2]

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Hadhrat Abdur Rahmaan bin Mahdi says that Hadhrat Uthmaan τ possessed two virtues that neither Hadhrat Abu Bakr τ nor Hadhrat Umar τ had. One was his perseverance until it led to his martyrdom and the other was that he untied the Muslims on one standard version of the Qur'aan.[3]

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Hadhrat Sulaymaan bin Moosa narrates that Hadhrat Uthmaan bin Affaan τ was once called to deal with some people who were involved in some evil activity. However, when Hadhrat Uthmaan τ went to them, he found that they had already dispersed even though the effects of their evil was still visible. Hadhrat Uthmaan τ praised Allaah for not encountering them and (as a token of gratitude) he freed a slave.[4]

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Hadhrat Zubayr bin Abdullaah reports from his grandmother whose name was Zuhaymah that Hadhrat Uthmaan τ fasted perpetually and stood in salaah throughout the night save for a portion at the beginning of the night when he slept.[5]

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Hadhrat Abu Dhabiyya reports that when Hadhrat Abdullaah bin Mas'ood τ was on his deathbed, Hadhrat Uthmaan bin Affaan τ visited him. "What is the problem?" Hadhrat Uthmaan τ asked. "My problem is my sins," Hadhrat Abdullaah bin Mas'ood τ replied. Hadhrat Uthmaan τ

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[1] Here Hadhrat Umar τ was referring to the verses of the Qur'aan where Allaah states: فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا , meaning that every difficulty is followed by two eases.

[2] Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jareer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

[3] Abu Nu'aym in his *Hilya* (Vol.1 Pg.58).

[4] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

[5] Abu Nu'aym in his *Hilya* (Vol.1 Pg.56), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

asked further, "What do you wish for?" Hadhrat Abdullaah bin Mas'ood τ replied, "For the mercy of my Rabb." Hadhrat Uthmaan τ then asked, "Should I not have a physician see you?" (Referring to the fact that Allaah is the greatest of curers,) Hadhrat Abdullaah bin Mas'ood τ said, "It was the physician (Allaah) Who gave me the illness."

Hadhrat Uthmaan τ further asked, "Should I then not have an allowance fixed." "I have no need for an allowance," Hadhrat Abdullaah bin Mas'ood τ assured him. "But it would belong to your daughters after your demise," Hadhrat Uthmaan τ explained. "Do you fear that my daughters would suffer poverty after my death?" Hadhrat Abdullaah bin Mas'ood τ asked in surprise. He then continued, "I have instructed my daughters to recite Surah Waaqi'ah every night because I have heard Rasulullaah ρ say that poverty shall never ever afflict the person who recites Surah Waaqi'ah every night."[1]

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Hadhrat Abdullaah bin Roomi reports that the news reached him that Hadhrat Uthmaan τ once said, "If I were between Jannah and Jahannam, not knowing into which of the two I will be ordered to go, I would prefer to be turned into ashes before knowing towards which of them I would be heading."[2]

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Hadhrat Haani who was the freed slave of Hadhrat Uthmaan bin Affaan τ says that whenever Hadhrat Uthmaan τ stopped at a graveyard, he would weep so much that his heard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard Rasulullaah ρ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan τ also added, "I have also heard Rasulullaah ρ say that he had never seen a sight more frightening than that of the grave." In his narration, Hadhrat Haani adds that he heard Hadhrat Uthmaan τ recite the following couplet by a grave (which means):

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[1] Ibn Asaakir, as quoted in the *Tafseer* if Ibn Katheer (Vol.4 Pg.281).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

"If you are saved from this (the punishment in the grave), then you are saved from something enormous
If not, then I do not think that you will be saved (from future torment)"[1]

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Hadhrat Amr bin Al Aas τ says, "Even when speaking to the worst of people, Rasulullaah ρ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ρ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah ψ. 'O Rasulullaah ρ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ρ!' I asked further, 'Am I better or Umar?' When Rasulullaah ρ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ρ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ρ and after he had been truthful to me, I wished that I had never asked him these questions."[2]

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Hadhrat Uthmaan τ once said, "Enjoin what is good and forbid what is evil before the worst amongst you are given authority over you and then when even the best of you make du'aa against them, their du'aas will not be accepted."[3]

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Hadhrat Abdullaah bin Umar τ narrates that Hadhrat Hafsah رضي الله عنها became a widow when her husband Hadhrat Khunays bin Hudhaafah Sahmi τ, who was a veteran of the Battle of Badr, passed away in Madinah. When this happened, Hadhrat Umar τ met Hadhrat Uthmaan τ and asked, "If you agree, I can get you married to (my daughter) Hafsah." "I shall think about it," Hadhrat Uthmaan τ replied. After a few days, Hadhrat Uthmaan τ said (to Hadhrat Umar τ), "I have decided not to marry."

Hadhrat Umar τ himself narrates further. He says, "I then approached Abu Bakr τ saying, 'If you agree, I can get you married to (my

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[1] Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.322). Abu Nu'aym has also reported the narration in brief in his *Hilya* (Vol.1 Pg.61).
[2] Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.
[3] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
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daughter) Hafsah.' He however remained silent. This made me angrier than I had been with Uthmaan τ but it was only a few days later that Rasulullaah ρ proposed for her hand in marriage. After I had married her to Rasulullaah ρ, Abu Bakr τ met me and said, 'You were perhaps very angry with me when I failed to give you a reply the day you proposed that I marry Hafsah?' 'I certainly was,' I replied. He then explained, 'The only thing that prevented me from getting back to you was that I knew Rasulullaah ρ had spoken about (proposing for) her and I could not divulge Rasulullaah ρ's secret. I would have accepted the proposal had Rasulullaah ρ left her.'"[1]

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Another narration states that when Hadhrat Umar τ complained to Rasulullaah ρ about Hadhrat Uthmaan τ (not accepting the proposal), Rasulullaah ρ remarked, "Hafsah shall be married to someone better than Uthmaan and Uthmaan shall be married to someone better than Hafsah." Rasulullaah ρ later got Hadhrat Uthmaan τ married to his daughter (and himself married Hadhrat Hafsah رضي الله عنها).[2]

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Hadhrat Ibn Seereen reports that Hadhrat Umar τ allowed dowries of two thousand Dirhams while Hadhrat Uthmaan τ allowed dowries of four thousand.[3]

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Hadhrat Salamah bin Akwa τ says that Hadhrat Uthmaan τ's loincloth always reached halfway up his calves and he would say, "Such was the garment of my beloved (Nabi) ρ."[4]

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The Practices of Hadhrat Uthmaan τ With Regard to Clothing

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[1] Bukhaari and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.214).
[2] Ahmad, Bayhaqi, Abu Ya'la and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
[3] Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
[4] Ibn Abi Shaybah and Tirmidhi in his *Shamaa'il*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

Hadhrat Abu Abdullaah who was the freed slave of Hadhrat Shaddaad bin Haad says, "It was on a Friday that I once saw Hadhrat Uthmaan bin Affaan τ standing on the pulpit wearing a shawl made in Kufa and a coarse loincloth made in Aden that was worth a mere four or five Dirhams. He was a thin, handsome man with a long beard."[1]

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Hadhrat Moosa bin Talha says, "Hadhrat Uthmaan τ used to lean on a staff (as he came to the Masjid) on Fridays. He was one of the most handsome men wearing his cream-coloured loincloth and shawl as he came to the pulpit and sat on it."[2]

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Hadhrat Sulaym Abu Aamir says, "I saw Hadhrat Uthmaan bin Affaan τ wearing a Yemeni shawl worth a hundred Dirhams."[3]

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Hadhrat Muhammad bin Rabee'ah bin Haarith says, "The Sahabah ψ used to spend generously on such clothing for their wives that was both beautiful as well as concealing. I once saw Hadhrat Uthmaan τ wearing a shawl edged with silk that was worth two hundred Dirhams. He said, 'This belongs to (my wife) Naa'ilah. I had given it to her to wear and am wearing it now only to make her happy."[4]

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Hadhrat Abul Bahriyya Kindi narrates that Hadhrat Umar τ once came out of his home and found a gathering in which Hadhrat Uthmaan bin Affaan τ was present. Referring to Hadhrat Uthmaan τ, he said to the people, "You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all."[5]

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[1] Haakim (Vol.3 Pg.96). Tabraani has reported a similar narration from reliable sources, as confirmed by Haythami (Vol.9 Pg.80).
[2] Tabraani. Haythami (Vol.9 Pg.80) has commented on the chain of narrators.
[3] Ibn Sa'd (Vol.3 Pg.58).
[4] Ibn Sa'd (Vol.3 Pg.58).
[5] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).
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Hadhrat Haarith who was the freed slave of Hadhrat Uthmaan τ narrates that they were once sitting with Hadhrat Uthmaan τ when the Mu'adhin arrived (to call out the Adhaan). Hadhrat Uthmaan τ asked for a utensil which the narrator estimates contained approximately a *Mudd* of water. After performing wudhu, he said, "I saw Rasulullaah ρ performing wudhu just as I have performed it and then say, 'Whoever performs a wudhu like this and then stands up to perform the Zuhr salaah, all his sins between the Fajr salaah and Zuhr salaah are forgiven. When he then performs the Asr salaah, all his sins between the Zuhr salaah and Asr salaah are forgiven. Thereafter, when he performs the Maghrib salaah, all his sins between the Asr salaah and Maghrib salaah are forgiven. Similarly, when he performs the Isha salaah, all his sins between the Maghrib salaah and Isha salaah are also forgiven. He may then pass the night in sin, but if he wakes up, performs wudhu and then the Fajr salaah, all his sins between the Isha salaah and Fajr salaah are forgiven. These salaahs are the good that wipe out sins[1].'"

The people then asked, "O Uthmaan! If these are the good deeds, what then are the 'lasting good deeds'[2]?" Hadhrat Uthmaan τ replied, "That is to recite 'Laa Ilaaha Illallaah' (لا إِلَـهَ إِلاَّ اللهُ), 'Subhaanallaah' (سُبحَانَ اللهِ), 'Al Hamdu Lillaah' (أَلْحَمْدُ لِلّـهِ), 'Allaahu Akbar' (أَللهُ أَكْبَر) and 'Laa Howla wa Laa Quwwata Illaa Billaah' (وَ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ)."[3]

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Hadhrat Uthmaan τ Spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah

Hadhrat Muhammad bin Miskeen narrates that when the rebels surrounded the house of Hadhrat Uthmaan τ, his wife said to them, "You wish to assassinate him?! Whether you kill him or leave him, he spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah."[4]

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[1] As referred to in verse 114 of Surah Hood where Allaah says, **"Verily good deeds wipe out evil acts."**
[2] As referred to in verse 46 of Surah Kahaf.
[3] Ahmad, Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.203). Haythami (Vol.1 Pg.297) has commented on the chain of narrators.
[4] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.94). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.57).

Another narration states that when the rebels assassinated Hadhrat Uthmaan bin Affaan τ, his wife said, "You have killed him when he was a man who spent the whole night reciting the entire Qur'aan in a single Rakaah of salaah!"[1]

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Hadhrat Uthmaan bin Abdur Rahmaan Taymi reports that his father said, "I once told myself that I would ensure that I was the only one to stand in Ibaadah by the Maqaam Ibraheem one night. Therefore, after performing the Isha salaah, I had the Maqaam to myself as I stood there. As I was standing there, someone placed their hand on my shoulder. It was Hadhrat Uthmaan bin Affaan τ. He started with Ummul Qur'aan (Surah Faatiha) and continued reciting until he had completed the entire Qur'aan. Thereafter, he performed Ruku and Sajdah (completed the second Rakaah) and then took his shoes (and left). I cannot however recall whether he had performed any other salaah before that or not."[2]

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Hadhrat Uthmaan bin Abdur Rahmaan Taymi relates, "I saw Hadhrat Uthmaan τ step forward to the Maqaam Ibraheem one night where he recited the entire Qur'aan in a single Rakaah before leaving."[3]

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Hadhrat Ataa bin Abi Rabaah reports that after leading the people in salaah, Hadhrat Uthmaan τ would stand behind the Maqaam Ibraheem where he would recite the entire Qur'aan in a single Rakaah of his *Witr* salaah.[4]

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Hadhrat Abdullaah bin Abu Bakr رضي الله عنهما also narrates that an Ansaari τ was once performing salaah in his orchard in the vicinity of *Quf*, which was one of the valleys of Madinah. The season for dates was at its peak with the branches of the date palms hanging low with the weight of the dates. When his glance happened to fall on the laden palms, the sight

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[1] Abu Nu'aym in his *Hilya* (Vol.1 Pg.57).
[2] Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
[3] Ibn Mubaarak in his *Zuhd*, Ibn Sa'd, Ibn Abi Shaybah, Ibn Munee, Tahaawi, Daar Qutni and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).
[4]

of the dates captivated his attention and when he turned his attention back to his salaah, he had forgotten how many Rakaahs he had performed. "A great test has afflicted me in this property of mine," he sighed. He then went to Hadhrat Uthmaan bin Affaan τ who was then the Khalifah and related the incident to him, saying, "I am donating it as Sadaqah, so use it for some good cause." Hadhrat Uthmaan τ sold the orchard for fifty thousand Dirhams, because of which the property was then named the 'Khamseen' ('the fifty').[1]

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Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar τ that during the time of Rasulullaah ρ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks. While Hadhrat Abu Bakr τ made no extensions to the Masjid, Hadhrat Umar τ did. He however used built the Masjid as it was during the time of Rasulullaah ρ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan τ changed the building and made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof.[2]

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Hadhrat Atiyya narrates that Hadhrat Abdullaah bin Umar τ said, "During the time of Rasulullaah ρ, the pillars of the Masjid consisted of palm trunks with the top shaded with palm branches. When this deteriorated during the Khilaafah of Hadhrat Abu Bakr τ, he rebuilt it also using palm trunks and branches. When it again deteriorated during the Khilaafah of Hadhrat Uthmaan τ, he had it rebuilt with baked bricks and it has remained standing to this day."[3]

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Hadhrat Mahmood bin Labeed reports that when Hadhrat Uthmaan τ expressed the intention to rebuild the Masjid, the people disliked the idea because they wanted him to leave it as it was. He however said, "I heard Rasulullaah ρ say that whoever builds a Masjid for (the pleasure of) Allaah, Allaah will build him one just like it in Jannah."[4]

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[1] Maalik, as quoted in *Awjaz* (Vol.1 Pg.315).
[2] Bukhaari and Abu Dawood.
[3] Abu Dawood.
[4] Muslim.

Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan τ became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan τ then consulted with the senior Sahabah ψ and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan τ mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah ρ and to extend it. I testify that I have heard Rasulullaah ρ say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah ψ of Rasulullaah ρ, who are unanimous that the Masjid be demolished, rebuilt and extended."

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan τ summoned the builders and himself participated in the construction even though he was person who always fasted by day and performed salaah during the night. In fact, he was a person who seldom left the Masjid. His instructions were that filtered plaster be made in *Batn Nakhl*. Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the new year entered with the arrival of the crescent of Muharram of the year 30 A.H. The construction therefore took ten months.[1]

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When Hadhrat Hasan τ was asked about people taking their siesta in the Masjid, he rpelied, "I have seen Hadhrat Uthmaan bin Affaan τ taking his siesta in the Masjid during the period when he was Khalifah."[2]

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Hadhrat Abu Uthmaan Nahdi τ reports that Hadhrat Uthmaan τ used to instruct the people to straighten their rows and would actually call people by their names to tell them to move forward. He also said,

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[1] Muslim, as quoted in *Wafaa'ul Wafaa* (Vol.1 Pg.355,356).
[2] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).

"When people keep staying back, Allaah will eventually keep them back."[1]

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Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan τ when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe. Eventually some men whom he had appointed to straighten the rows reported to him that the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer."[2]

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Hadhrat Moosa bin Talha says, "As he sat on the pulpit and the Mu'adhin was busy calling out the Iqaamah, I heard Hadhrat Uthmaan bin Affaan τ asking people about their conditions and market prices."[3]

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Hadhrat Umar bin Abdulaah Ansi reports that it was Hadhrat Ubay bin Ka'b τ and Hadhrat Tameem Daari τ who stood in the place of Rasulullaah ρ to lead the men in Taraweeh salaah inside the Masjid while Hadhrat Sulaymaan bin Abu Hathma τ led the women in Taraweeh salaah in the courtyard of the Masjid. (This was during the Khilaafah of Hadhrat Umar τ) However, when Hadhrat Uthmaan bin Affaan τ became the Khalifah, he had both men and women follow one Qaari, who happened to be Hadhrat Sulaymaan bin Abu Hathma τ. Hadhrat Uthmaan τ would instruct the women to stay back and they were only allowed to leave (the Masjid) after the men had all left.[4]

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Hadhrat Haarith bin Umayrah reports that when Hadhrat Mu'aadh bin Jabal τ was about to pass away, the people around him started to cry. "What makes you people cry?" he asked. They replied, "We are crying because of the knowledge that will stop coming to us when you pass away." Hadhrat Mu'aadh τ said, "Verily knowledge and Imaan shall

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[1] Abdur Razzaaq.
[2] Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
[3] Ibn Habbaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Ibn Sa'd (Vol.3 Pg.59) has reported a similar narration.
[4] Ibn Sa'd (Vol.5 Pg.26).

remain as they are until the Day of Qiyaamah. Whoever searches for them shall find them in the Qur'aan and the Sunnah. While you ought to judge every piece of information by the standards of the Qur'aan, never judge the Qur'aan by the standards of any piece of information. Seek knowledge from Umar τ, Uthmaan τ and Ali τ and if you do not meet them, seek knowledge from four men; from Uwaymir τ (Abu Dardaa τ), Abdullaah bin Mas'ood τ, Salmaan τ and from Abdullaah bin Salaam τ, who had been a Jew before becoming a Muslim. In fact, I heard Rasulullaah ρ say that he (Hadhrat Abdullaah bin Salaam τ) will be the tenth of ten people to enter Jannah (without reckoning). You must however ensure that you beware of the mistakes of an Aalim. You should accept the truth from whoever brings it to you and reject falsehood from whoever brings it to you, regardless of who the person may be."[1]

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Hadhrat Abu Abdur Rahmaan Sulami reports that he used to recite the Qur'aan to Hadhrat Uthmaan τ. However, Hadhrat Uthmaan τ once told him, "If you continue to do this, you will be distracting me from tending to public matters. You had rather go to Zaid bin Thaabit τ because he has more time for this. Recite to him because his and my recitation is the same, without any differences whatsoever."[2]

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Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab τ and Hadhrat Uthmaan bin Affaan τ used to debate a question so vehemently that an onlooker would be convinced that they could never be reconciled. However, they always parted ways most amicably (as if nothing had transpired between them)."[3]

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Hadhrat Abdur Rahmaan bin Haatib says, "I have not seen any of the Sahabah ψ narrate Ahadeeth as well and as thoroughly as Hadhrat Uthmaan τ. However, he was a man who was extremely reluctant to narrate Ahadeeth."[4]

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[1] Ibn Asaakir and Sayf, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).
[2] Ibn Ambaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.184).
[3] Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
[4] Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).
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Hadhrat Uthmaan τ used to say, "What prevents me from narrating Ahadeeth from Rasulullaah ρ is *not* the fact that I was not one of those Sahabah ψ with the best memories. What prevents me is that I can testify that I heard Rasulullaah ρ say, 'Whoever attributes anything to me that I never stated should prepare for his abode in Jahannam.'" Another narration quotes Rasulullaah ρ's words as, "Whoever speaks lies about me should prepare for a house in Jahannam."[1]

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Hadhrat Qaasim bin Muhammad says that Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ used to issue Fataawaa during the time of Rasulullaah ρ.[2]

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Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were amongst those who issued Fataawaa during the time of Rasulullaah ρ according to what they heard from Rasulullaah ρ.[3]

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Hadhrat Sahl bin Abu Khaythamah reports that during the time of Rasulullaah ρ, three Sahabah ψ from the Muhaajireen and three Sahabah ψ from the Ansaar were authorised to issue Fataawaa. They were Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ (from the Muhaajireen) and Hadhrat Ubay bin Ka'b τ, Hadhrat Mu'aadh bin Jabal τ and Hadhrat Zaid bin Thaabit τ (from the Ansaar).[4]

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Hadhrat Qabeesah bin Duayb bin Halhala reports, "During the time of Hadhrat Umar τ, Hadhrat Zaid bin Thaabit τ remained the chief authority of the judiciary of Madinah, as well as the chief authority of

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[1] Ahmad, Abu Ya'la and Bazzaar. Haythami (Vol.1 Pg.143) has commented on the chain of narrators.
[2] Ibn Sa'd (Vol.4 Pg.151).
[3] Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.77).
[4] Ibn Sa'd (Vol.4 Pg.167).
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issuing Fataawaa, Qiraa'ah and dissolution of estates. He maintained this position during the time of Hadhrat Uthmaan τ and for as long as Hadhrat Ali τ remained in Madinah (as Khalifah before moving the capital to Kufa). Thereafter, he kept the post for a further five years until Hadhrat Mu'aawiya τ became the Khalifah in the year 40 A.H. Even after this, he remained instated in the position until he passed away in the year 45 A.H."[1]

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Hadhrat Ataa bin Yasaar reports that both Hadhrat Umar τ and Hadhrat Uthmaan τ used to call for Hadhrat Abdullaah bin Abbaas τ (to consult with) and would also consult with the veterans of the Battle of Badr. Until the day he passed away, Hadhrat Abdullaah bin Abbaas τ used to issue Fataawaa during the time of Hadhrat Umar τ and Hadhrat Uthmaan τ.[2]

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Hadhrat Ziyaad bin Meenaa narrates that amongst those Sahabah ψ who issued Fataawaa and narrated Ahadeeth in Madinah were Hadhrat Abdullaah bin Abbaas τ, Hadhrat Abdullaah bin Umar τ, Hadhrat Abu Sa'eed Khudri τ, Hadhrat Abu Hurayrah τ, Hadhrat Abdullaah Amr bin Al Aas τ, Hadhrat Jaabir bin Abdullaah τ, Hadhrat Raafi bin Khudayj τ, Hadhrat Salamah bin Akwa τ, Hadhrat Abu Waaqid Laythi τ and Hadhrat Abdullaah bin Buhaynah τ. This they continued doing from the time Hadhrat Uthmaan τ passed away until their deaths. Amongst them, the ones who issued the bulk of the Fataawaa were Hadhrat Abdullaah bin Abbaas τ, Hadhrat Abdullaah bin Umar τ, Hadhrat Abu Sa'eed Khudri τ, Hadhrat Abu Hurayrah τ and Hadhrat Jaabir bin Abdullaah τ.[3]

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Hadhrat Qaasim relates, "During the Khilaafah of Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and until the time she passed away (may Allaah shower his mercy on her), (my aunt) Hadhrat Aa'isha رضي الله عنها used to issue Fataawaa by herself. I used to stay with her and she showed extreme affection towards me."[4]

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[1] Ibn Sa'd (Vol.4 Pg.175).
[2] Ibn Sa'd (Vol.4 Pg.181).
[3] Ibn Sa'd (Vol.4 Pg.187).
[4] Ibn Sa'd (Vol.4 Pg.189).
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Hadhrat Uthmaan τ said, "Had our hearts been pure, we would never tire with the Dhikr of Allaah."[1]

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The Fervour Hadhrat Uthmaan τ had for Reciting the Qur'aan

Hadhrat Uthmaan τ used to say, "I would not like a single day or night to pass without looking into the Book of Allaah i.e. to recite the Qur'aan by looking into it."[2]

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Hadhrat Uthmaan τ also said, "Had your hearts been pure, you would never get enough of the speech of Allaah Y."[3]

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Hadhrat Hasan says, "Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan τ said, 'Had our hearts been pure, we would never get enough of the speech of Allaah Y and I would not like a single day pass by without looking into the Qur'aan.' When Hadhrat Uthmaan τ passed away, the pages of his Qur'aan were in tatters because he was always looking into it so often."[4]

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Hadhrat Uthmaan τ said, "Whoever recites the concluding verses of Surah Aal Imraan at night shall receive the reward of spending the night in Ibaadah."[5]

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[1] Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
[2] Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.225).
[3] Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
[4] Bayhaqi in his *Asmaa was Sifaat* (Pg.182).
[5] Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

The Du'aas Rasulullaah ρ Made for Hadhrat Uthmaan τ

Hadhrat Zaid bin Aslam τ narrates that when Hadhrat Uthmaan τ sent a reddish coloured camel to Rasulullaah ρ, Rasulullaah ρ prayed to Allaah saying, "O Allaah! Allow him to pass (speedily) across the bridge of Siraat."[1] Another narration from Hadhrat Abu Sa'eed Khudri τ states that Rasulullaah ρ thrice said, "O Allaah! I am pleased with Uthmaan, You also be pleased with him."[2]

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Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ made du'aa saying, "O Allaah! Forgive Uthmaan's past and future sins, those that he committed secretly and openly, privately or in public."[3]

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A man from the Banu Bakr bin Waa'il tribe says, "I was with Hadhrat Buraydah Aslami τ in Sajistaan when I started criticising Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Talha τ and Hadhrat Zubayr τ to get his opinion of them. He however faced towards the Qibla, raised his hands and prayed, 'O Allaah! Forgive Uthmaan τ, forgive Ali bin Abi Taalib τ, forgive Talha bin Ubaydullaah τ and forgive Zubayr bin Awwaam τ.' He then turned me and said, 'Woe to you! Do you wish to kill me?' I replied, 'By Allaah! I have no intention of killing you. This (response from you) is all I wanted from you.' He then said, 'They were people from whom Allaah had taken great services right at the beginning. If Allaah wants to forgive them on account of what they did initially, He will do so. However, if He wishes to take them to task for what they did (afterwards), He may that as well. Their reckoning is Allaah's responsibility.'"[4]

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[1] Ibn Asaakir.
[2] Abu Nu'aym.
[3] Tabraani, Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.6).
[4] Ibn Sa'd (Vol.4 Pg.243).
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The Lectures of Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan τ

Hadhrat Ibraheem bin Abdur Rahmaan Makhzoomi reports that when the people had pledged allegiance to Hadhrat Uthmaan bin Affaan τ, he stood up to deliver a lecture. After duly praising Allaah, he said, "O people! The first rung of the ladder is most difficult and there will still be many more days to come after this one. If I live longer, you shall have lectures that are properly prepared. Although we have never been speakers, Allaah shall soon teach us."[1]

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Hadhrat Badr bin Uthmaan reports from his uncle that when the other members of the consultative assembly pledged allegiance to Hadhrat Uthmaan τ, he left for the Masjid in great consternation. He then went to the pulpit of Rasulullaah ρ, from where he addressed the people. After duly praising Allaah and sending salutations to Rasulullaah ρ, he said, "You are in a place from where you shall soon be leaving and you have but a short duration of your lives ahead. You should therefore beat your deaths by doing as much good as you possibly can because death will certainly come to you, whether by day or night. Remember that this world is deception through and through. (Allaah says:)

فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُور

Let not the life of this world deceive you *(into believing that Qiyaamah will never come)*, **and do not allow the great deceiver** *(Shaytaan)* **to deceive you about Allaah.** {Surah Luqmaan, verse 33}

Learn lessons from those who have passed on and then be resolute without giving way to negligence because death will never neglect you. Where are all those sons of this world and its brothers who inhabited the earth, left landmarks and who enjoyed it for an extensive period of time? Did the world not fling them aside? Throw the world aside just as Allaah has done and seek the Aakhirah. Allaah has drawn a similitude for the world and the Aakhirah, which is the better of the two. Allaah says:

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا * الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

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[1] Ibn Sa'd (Vol.3 Pg.62).
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'Relate to them the example of this worldly life which is like the rain that We send from the sky, with which the plants of the earth mingle *(causing them to flourish)*. **Thereafter** *(the time comes when)* **they** *(the once flourishing plants dry up or are destroyed in some way, only to)* **become debris** *(broken bits and pieces)*, **to be carried** *(dispersed)* **by the winds** *(after which there is no sign that they ever existed)*. **Allaah always has control over everything** *(He can create and destroy as and when He pleases)*. **Wealth and sons are merely adornments of this worldly life** *(that will not last forever)*. **The lasting good deeds** *(all good actions that one does in this world, the rewards of which are everlasting)* **are best in the sight of your Rabb in terms of reward and best in terms of expectations** *(because the expected rewards in the Aakhirah are guaranteed by Allaah)*.**'"** {Surah Kahaf, verses 45,46}

The people then went up to him and pledged their allegiance to him.[1]

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Hadhrat Utba narrates that after he became the Khalifah, Hadhrat Uthmaan τ addressed the people saying, "I have been made responsible for this task and have accepted it. Take not of the fact that I am a follower (of the Deen) and not one to introduce new things. Listen well! After the Book of Allaah and the Sunnah of Rasulullaah ρ, you people have three rights over me: (The first is) That I follow that which you are unanimous about, that you have been practising and that has a precedent amongst those before me (during the periods of Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ); (the second is) that I follow the ways of the righteous ones in matters that you may have not been accustomed to doing; (the third is) that I restrain my hand from you except in matters that necessitate punishment. Remember that this world is a lush place that has been made desirable to people, because of which so many people are inclined towards it. You should therefore not be inclined towards the world and should never place your trust in it because it is not dependable. Bear in mind also that this world will never leave anyone besides the one who leaves it first."[2]

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[1] Ibn Jareer in his *Taareekh* (Vol.3 Pg.305).
[2] Ibn Jareeer (Vol.3 Pg.446).
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Various Lectures that Hadhrat Uthmaan τ Delivered

Hadhrat Mujaahid reports that Hadhrat Uthmaan bin Affaan τ once delivered a lecture saying, "O son of Aadam υ! You must know that the angel of death who has been appointed to take your life has always been leaving you to go to others as long as you have been in this world. It now appears that he is skipping all the others out and is now stalking you. You must therefore take your precautions and prepare for him. never be unmindful of him because he is never unmindful of you. O son of Aadam υ! Remember that if you are unmindful of yourself and do not prepare, no one else will prepare for you. Meeting Allaah is inevitable, so take charge of your Nafs and do not hand it over to others. Peace be upon you all."[1]

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Hadhrat Hasan narrates that in an address to the people, Hadhrat Uthmaan τ started by praising Allaah and then said, "O people! Adopt Taqwa because Taqwa is a great asset. Verily the greatest of all the intelligent people is the one who controls his Nafs and acts for his life after death. Glean from Allaah's light some light for the darkness of the grave and every person should fear that he be raised blind when he was sighted in this world. Concise words suffice for a wise person and it is only the deaf who have to be shouted for from a distant place. Remember that the person who has Allaah with him need not fear anything. On the other hand, what hope can there be for the person who has Allaah up against him?"[2]

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Hadhrat Hasan narrates that he saw Hadhrat Uthmaan τ delivering the following lecture from the pulpit: "O people! Fear Allaah in your private affairs because I heard Rasulullaah ρ say, 'I swear by the Being Who controls my the life of Muhammad that whenever a person does an act in private, Allaah dons him with such garments in public (such will be peoples' impression of him). Therefore, if the act is good, the garment will be good and if the act is evil, so too will the garment be." He then recited the verse:

وَرِيَاشًا وَلِبَاسُ التَّقْوَىَ ذَٰلِكَ خَيْرٌ ذَٰلِكَ

[1] Deenowri in his *Mujaalasah* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).
[2] Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

...and *(We have sent clothing to you)* **as a means of beautification, but** *(remember that)* **the clothing of Taqwa is best** *(because it offers you protection from all evil)* **.** {Surah A'raaf, verse 26}

Hadhrat Uthmaan τ recited the word رِيَاشًا and not رِيْشًا (as is recited in the most popular mode of recitation).[1]

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Hadhrat Abbaad bin Zaahir says that he heard Hadhrat Uthmaan τ deliver a lecture saying, "By Allaah! We were with Rasulullaah ρ all the time, whether at home or on journey. Rasulullaah ρ would visit our ill, accompany our funeral processions, fight battles with us and take care of our needs whether he had a little with him or plenty. Nowadays some people teach us certain things about Rasulullaah ρ whereas they have perhaps never even seen him."[2] Another narration adds that a person names A'yan bin Imra'atul Farazdaq the addressed Hadhrat Uthmaan τ saying, "O Na'shal[3]! You have changed many things (in Deen)." "Who is that man?" Hadhrat Uthmaan τ asked. When the people names him as A'yan, others sprung to attack him. A man from the Banu Layth however managed to ward the people off him and took him to his house."[4]

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Hadhrat Maalik narrates that he heard Hadhrat Uthmaan τ say the following in his lecture: "Never burden young children with the task of earning because when you do so, they tend to steal. You should also not delegate the responsibility of earning to a slave woman who does not know a craft because when you do this, she will earn by her charms (as a prostitute). You should remain chaste when Allaah has kept you chaste and eat only those foods that are good for you."[5]

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Hadhrat Zaid bin Silt narrates that Hadhrat Uthmaan τ was referring to backgammon when he heard him say from the pulpit, "O people! Stay away from gambling because I have been informed that this is to be

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[1] Ibn Jareer and Ibn Abi Haatim,as quoted in *Kanzul Ummaal* (Vol.2 Pg.137).

[2] Ahmad, Bazzaar, Mirwazi, Shaashi, Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

[3] Na'shal was the name of a man in Egypt who had an extremely long beard. People opposed to Hadhrat Uthmaan τ would call him this name in a derogatory manner because the length of his beard was the only factor they find by which to criticise him.

[4] Ahmad and Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.228).

[5] Shaafi'ee and Bayhaqi (Vol.8 Pg.9), as quoted in *Kanzul Ummaal* (Vol.5 Pg.47).
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found in some of your homes. Whoever has this in his house must either burn or break it."

On another occasion, Hadhrat Uthmaan τ mentioned the following from the pulpit, "O people! I have already spoken to you about backgammon but I see that you have not removed it from your homes. I have therefore decided to have firewood collected and to then dispatch people to set fire to the houses in which these games are to be found."[1]

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Hadhrat Saalim the freed slave of Hadhrat Abdur Rahmaan bin Humayd reports that Hadhrat Uthmaan bin Affaan τ performed salaah in full in Mina and then addressed the people saying, "O people! The true Sunnah is that of Rasulullaah ρ and his two companions (Hadhrat Abu Bakr τ and Hadhrat Umar τ, all of whom performed two Rakaahs for Zuhr, Asr and Isha at Mina). However, because many new people are performing Hajj this year, (I am performing four Rakaahs salaah because) I fear that they will regard it as Sunnah (to always perform two Rakaahs salaah)."[2]

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Hadhrat Qutaybah bin Muslim narrates, "Hajjaaj bin Yusuf once addressed us and spoke of the grave. He then said, 'It is a place of solitude and place of loneliness.' He repeated this so much that he then burst out crying and made everyone around him weep as well. Thereafter, he continued, 'I heard Ameerul Mu'mineen Abdul Malik bin Marwaan say that he heard Marwaan say in a lecture, 'Hadhrat Uthmaan τ once addressed us saying Rasulullaah ρ always wept whenever he saw a grave or spoke about the grave.'"[3]

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Hadhrat Sa'eed bin Musayyib narrates that he heard Hadhrat Uthmaan τ say the following in an address from the pulpit: "I used to buy dates from a tribe of the Jews called the Banu Qaynuqaa and then sell it at a profit. When Rasulullaah ρ learnt that I was doing this, he said, "O Uthmaan! Weigh the dates when you purchase them and them weigh them again when you resell."[4]

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[1] Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
[2] Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
[3] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).
[4] Ahmad (Vol.1 Pg.62).
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Hadhrat Hasan reports that he was present when Hadhrat Uthmaan τ instructed from the pulpit that all (dangerous) dogs should be killed and pigeons (used for sport) should be slaughtered.[1]

The Final Lecture that Hadhrat Uthmaan τ Delivered

Hadhrat Badr bin Uthmaan reports from his uncle that in the final lecture that Hadhrat Uthmaan τ delivered in public was when he said, "Verily Allaah has granted you this world so that you may use it to acquire the Aakhirah and not for you to attach yourselves to it. Whereas this world will come to an end, the Aakhirah shall be forever, so never allow what is temporary to make you arrogant and never allow it to distract you from that which is everlasting. Give preference to that which is eternal to that which is transitory because this world will certainly come to an end while you will have to return to Allaah (in the Aakhirah). Fear Allaah Y because Taqwa is a shield against His punishment and a means to draw close to Him. Take precautions against Allaah changing your conditions (removing your bounties), remain united with the Muslims and never break up into splinter groups. (He then recited the verse:)

وَاذْكُرُواْ نِعْمَتَ اللّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاء فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا

Recall Allaah's favour to you when you were enemies and He *(Allaah)* **created love between your hearts. Then you became brothers by His grace.** {Surah Aal Imraan, verse 103}[2]

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Hadhrat Abu Waa'il narrates that when Hadhrat Uthmaan τ became the Khalifah, Hadhrat Abdullaah bin Mas'ood τ travelled for eight days from Madinah to Kufa. He then delivered a lecture in which he said, "When Ameerul Mu'mineen Umar bin Khattaab τ passed away, we did not see so many people weep as on that day. We the companions of Muhammad ρ then gathered together and did our very best to select the one who is best from amongst us. We therefore pledged our allegiance to Ameerul Mu'mineen Uthmaan τ, so you should all pledge your allegiance to him as well."[3]

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[1] Ahmad (Vol.1 Pg.72).
[2] Ibn Jareer (Vol.3 Pg.446).
[3] Ibn Sa'd (Vol.3 Pg.63).

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Hadhrat Abu Habeebah narrates that he entered the house of Hadhrat Uthmaan τ during the period when he was besieged in it. It was then he heard Hadhrat Abu Hurayrah τ seek permission to address Hadhrat Uthmaan τ. When permission was granted, Hadhrat Abu Hurayrah τ stood up, duly praised Allaah and then said, "I have heard Rasulullaah ρ say, 'You will surely encounter plenty of tribulation and disputes after me.' 'O Rasulullaah ρ!' someone asked, 'What do you advise us to do?' Rasulullaah ρ replied, 'Attach yourselves with the Ameer and those with him.'" Saying this, Hadhrat Abu Hurayrah τ pointed towards Hadhrat Uthmaan τ.[1]

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Hadhrat Muhammad bin Yusuf bin Hadhrat Abdullaah bin Salaam reports that he once sought permission to see Hajjaaj bin Yusuf and when permission was granted, he entered and greeted with Salaam. Hajjaaj instructed two men sitting close to his chair to make way and when they did, Hadhrat Muhammad bin Yusuf sat down. Hajjaaj then said to him, "May Allaah grant abundant good to your father. Do you know the narration that your father reported to Abdul Malik bin Marwaan, which he heard from your grandfather Hadhrat Abdullaah bin Salaam τ?" "May Allaah have mercy on you," Hadhrat Muhammad bin Yusuf remarked, "there are so many narrations. Which one is it?" Hajjaaj replied, "The narration of the Egyptians when they blockaded the house of Hadhrat Uthmaan τ."

Hadhrat Muhammad bin Yusuf then said, "I know that narration. When Hadhrat Uthmaan τ was besieged in his house, Hadhrat Abdullaah bin Salaam τ arrived and entered the house. The people gave him way until he came to Hadhrat Uthmaan τ and said, 'Peace be on you, O Ameerul Mu'mineen!' 'Peace be on you too,' Hadhrat Uthmaan τ replied, 'What brings you here, O Abdullaah bin Salaam?' Hadhrat Abdullaah bin Salaam τ replied, 'I have come to remain by your side (and to fight these people) until I am either martyred or until Allaah grants you victory because I estimate that these people will definitely come out to fight you. If they ever succeed in martyring you, it will be good for you but terrible for them.' To this Hadhrat Uthmaan τ said, 'I ask you by the rights I have over you that you must go out to them (and explain to them the error of their ways).' (Hadhrat Abdullaah bin

[1] Haakim (Vol.4 Pg.433), reporting from reliable sources as confirmed by Dhahabi.

Salaam τ complied and) When the rebels saw him approach them, they gathered around, hoping to hear some news that would please them.

Hadhrat Abdullaah bin Salaam τ then stood before them to deliver a lecture. After duly praising Allaah, he said, 'Verily Allaah had sent Muhammad ρ as a giver of glad tidings and a warner. He gave the glad tidings of Jannah to those who obeyed him and warned those who disobeyed him about the fire of Jahannam. Allaah then made those who followed Rasulullaah ρ prevail over the adherents to every other faith even though the Mushrikeen detested this. From all the other chosen places of residence, Allaah chose Madinah as the residence of Rasulullaah ρ and made it the place of Hijrah and the place of Imaan. By Allaah! Angels have been surrounding Madinah ever since Rasulullaah ρ entered it and remain doing so to this day. Allaah's sword has also remained sheathed against you (because of which Muslims have not been fighting each other) and remains so until this day.'

'Allaah had sent Muhammad ρ with the truth and whoever takes guidance (from him) has been guided by the guidance of Allaah and whoever strays has done so after matters have been made plain to him and proven beyond doubt. It is a fact that whenever a Nabi υ has been martyred in the past, seventy thousand warriors had lost their lives, each one being killed in retribution for the killing of the Nabi υ. Similarly, whenever a Khalifah has been martyred, thirty five thousand warriors had lost their lives, each one being killed in retribution for the killing of the Khalifah. You people should therefore never be rushed into assassinating this elderly man because I swear by Allaah that the person who kills him will appear before Allaah on the Day of Qiyaamah with an amputated and paralysed hand. Remember well that this elderly man has as many rights over you as a father has over his son.'

The rebels however stood up and shouted, 'The Jew is lying! The Jew is lying!' Hadhrat Abdullaah bin Salaam τ retorted by saying, 'I swear by Allaah that it is you who are the liars and the ones at fault. I am not a Jew but one of the Muslims. Allaah, Rasulullaah ρ and all the Mu'mineen know this fact well. It is with reference to me that Allaah revealed the verse:

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

(O Rasulullaah ρ) *Say* **(to the Mushrikeen)***, 'Allaah is sufficient as witness between us* **(to attest that I am truly His messenger)***, and so are those who possess the knowledge of the Book* **(such as Hadhrat Abdullaah bin Salaam τ)***.' {Surah Ra'd, verse 43}*

Allaah has also revealed another verse, which is:

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ

(O Rasulullaah ρ) **Say** *(to the Mushrikeen)*, **'Tell me. What if this Qur'aan is really from Allaah and you people deny it** *(without good reason)* **and are too proud** *(to accept it)* **although a witness from the Bani Israa'eel** *(those learned in the original teachings of the Torah and Injeel, such as Abdullaah bin Salaam τ)* **testifies to a similar** *(divine)* **book and believes in it** *(believes that the Qur'aan is from Allaah)* **?'"** {Surah Ahqaaf, verse 10}

The narration then proceeds to recount the martyrdom of Hadhrat Uthmaan τ.[1]

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Hadhrat Uthmaan bin Affaan τ reports, "We once left with a caravan to Shaam before Rasulullaah ρ announced his prophethood. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ρ) has made his appearance and such a matter has come that is beyond our capacity.'"

Hadhrat Uthmaan τ continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ρ had already announced his prophethood and was calling people towards Allaah Y."[2]

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Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr τ sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan τ to him, he said, 'Never say anything about Uthmaan τ unless it be good because of something about him that I saw with Rasulullaah ρ. I used to search for the moments when Rasulullaah ρ was alone so that I could learn from him. when I went to Rasulullaah ρ one day, I found that he had already left home, so I followed him. Rasulullaah ρ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His Rasool ρ,' I replied.

Abu Bakr τ then arrived and sat down on Rasulullaah ρ's right side. 'O Abu Bakr!' Rasulullaah ρ asked, 'What brings you here?' 'Allaah and His

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[1] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.93).
[2] Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.29).

Rasool ρ,' he replied. Umar τ then arrived and sat down on Abu Bakr τ's right side. 'What brings you here, O Umar?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied. Uthmaan τ then arrived and sat down on Umar τ's right side. 'What brings you here, O Uthmaan?' Rasulullaah ρ asked. 'Allaah and His Rasool ρ,' he replied.

Rasulullaah ρ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ρ then put them down and they stopped humming. He then put them in Abu Bakr τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr τ then put them down and they stopped humming. Thereafter, Rasulullaah ρ put them in Uthmaan τ's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan τ put them down, they stopped humming.[1]

Another narration adds that Hadhrat Abu Dharr τ said, "Rasulullaah ρ then put them in Umar τ's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar τ then put them down and they stopped humming." The end of this narration adds that Rasulullaah ρ remarked, "This denotes the successors of *Nubuwwah*."[2] Another narration adds that Rasulullaah ρ also gave the pebbles to Hadhrat Ali τ and (after engaging in Tasbeeh) they stopped only after he had put them down.[3]

Yet another narration adds that Hadhrat Abu Dharr τ said, "Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)…Thereafter, Rasulullaah ρ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands."[4]

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Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija τ who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan τ. After wrapping him in the burial shroud, the people heard some movement

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[1] Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
[2] Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.215).
[3] Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
[4] Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his *Dalaa'il* (Pg.54).
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in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ρ) that is written in the *Lowhul Mahfoodh*. He spoke the truth. Abu Bakr Siddeeq τ spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*. He spoke the truth. Umar bin Khattaab τ spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh*. He spoke the truth. Uthmaan bin Affaan τ spoke the truth and is following in the pattern of the others. Four years have passed and the other two to some will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth."[1]

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Hadhrat Nu'maan bin Basheer τ narrates that Hadhrat Zaid bin Khaarija τ was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. They then heard a voice say from beneath the blanket, "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad ρ is the prophet of Allaah, the unlettered Nabi and the seal of all prophets. Such is it written in the *Lowhul Mahfoodh*."

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq τ spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh*."

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of

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[1] Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).
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Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh*."

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other."[1]

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Another narration, Hadhrat Nu'maan bin Basheer τ says, "When Zaid bin Khaarija τ passed away, I was waiting for Uthmaan τ to come, thinking that he would perform two Rakaahs salaah. Just then, Zaid τ moved the shroud from his face and said, '*As Salaamu Alaykum! As Salaamu Alaykum!*' Because the people of the house were busy talking and I was performing salaah, I exclaimed, '*Subhaanallaah*! *Subhaanallaah*!' Zaid τ then said to the people, 'Be silent! Be silent!'" The rest of the narration is like the one above.[2]

Another narration states that Hadhrat Zaid τ's corpse said, " The one in the middle is the strongest of the three. He never feared the reproach of those who reproach when acting for the pleasure of Allaah and he never instructed the strong to devour the weak. He is the servant of Allaah and the Ameerul Mu'mineen. He spoke the truth. He spoke the truth. Such is it written in the *Lowhul Mahfoodh*." Thereafter, he said further, "Uthmaan is the Ameerul Mu'mineen. He forgives a great deal of the sins people commit. While two years (of peace) have already passed, another four still remain. People will then start to dispute and people will devour (the property and rights of) each other. No unity will be left and even brave heroes will weep. The Mu'mineen will then start to retrogress. Such has it been decreed and recorded in Allaah's Book. O people! Turn towards your Ameer, listen to him and obey him because the blood of the person who becomes a ruler shall not be safe. Allaah's decree has been ordained and finalised. *Allaahu Akbar*! Here is Jannah and here is Jahannam and all the Ambiyaa عليهم السلام and the *Siddeeqeen* convey their Salaams to you. O Abdullaah bin Rawaaha τ! Have you seen my father Khaarija and Sa'd, both of whom were

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[1] Tabraani.
[2] Tabraani in his Kabeer and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.180).
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martyred in the Battle of Uhud?" Finally, before his voice fell silent, he recited the verse:

كَلَّا إِنَّهَا لَظَى * نَزَّاعَةً لِّلشَّوَى * تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى * وَجَمَعَ فَأَوْعَى

This will never be! *(No ransom will be accepted and none will be made to suffer for another.)* **The Fire shall certainly be flaming,** *(so hot that it will be capable of easily)* **tearing off the scalp. It** *(Jahannam)* **will call the one who turned away** *(from Towheed)* **and was averse** *(to it)***, who amassed wealth and tended it** *(hoarded it without fulfilling the duties owing to Allaah)*. {Surah Ma'aarij, verses 15-18}

Another narration adds that Hadhrat Zaid τ also said, "And this is Ahmad Rasulullaah ρ. May Allaah's peace, mercy and blessings be showered on you, O Rasulullaah ρ."[1]

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Hadhrat Nu'maan bin Basheer τ says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija τ passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar τ. He was strong in his commands and in enforcing the commands of Allaah Y. Ameerul Mu'mineen Uthmaan bin Affaan τ. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah ρ and Ibn Rawaaha τ. (Addressing Hadhrat Abdullaah bin Rawaaha τ, he the asked) What has become of (my father) Khaarija bin Zaid?'" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."[2]

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Hadhrat Abdullaah bin Salaam τ narrates, "I went to Uthmaan τ when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, 'Last night I saw Rasulullaah ρ by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah ρ further asked, 'And have they made you

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[1] Bayhaqi, reporting from Ibn Abi Dunya. Bayhaqi has also reported the narration from others apart from Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157). Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.24).

[2] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrat Haashim bin Ammaar has reported a similar narration in his *Kitaabul Ba'th*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157).

thirsty?' When I confirmed this, Rasulullaah ρ held out a bucket of water from which I drank to my fill. In fact, I actually felt the coolness of the water on my chest and between my shoulders. Rasulullaah ρ then said, 'If you wish, you may be assisted against them or alternatively, you may terminate your fast with us.' I chose to rather terminate my fast with them.' Uthmaan τ was then martyred that very day."[1]

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Hadhrat Abdullaah bin Umar τ reports that Hadhrat Uthmaan τ was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari τ stood up, grabbed Hadhrat Uthmaan τ's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan τ's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa τ with a disease that affected his arm and actually ate away the flesh. He passed away with this condition.[2]

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari τ once confronted Hadhrat Uthmaan τ, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan τ merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari τ's knee with a disease that killed him before the year had ended.[3]

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Hadhrat Uthmaan τ Sees Nabi ρ in a Dream

Hadhrat Katheer bin Silt narrates, "On the day Hadhrat Uthmaan τ was martyred, he happened to fall asleep (during the day). He then woke up an said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, 'I saw Rasulullaah ρ in the sleep I just had and he said to me, 'You will be with us this Friday.'"[4] Another narration adds that that very day was Friday.[5]

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[1] Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182).
[2] Abu Nu'aym in his *Dalaa'il* (Pg.221).
[3] Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253).
[4] Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi.
[5] Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators.

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Hadhrat Abdullaah bin Umar τ reports that Hadhrat Uthmaan τ related to them one morning that he saw Nabi ρ telling him in a dream, "O Uthmaan! Terminate your fast with us." Hadhrat Uthmaan τ therefore fasted that day and it was on that very day that he was martyred.[1]

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Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan τ says, "Hadhrat Uthmaan τ set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim. He then said, 'Last night I saw Rasulullaah ρ, Abu Bakr τ and Umar τ. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him."[2]

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Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رضي الله عنهما say, "I saw in a dream that Nabi ρ was holding on to the Arsh. I then saw that Abu Bakr τ was holding on to Nabi ρ's waist, that Umar τ was holding on to Abu Bakr τ's waist and that Uthmaan τ was holding on to Umar τ's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan τ was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali τ?" Hadhrat Hasan τ replied, "There is none I would not have loved to see holding Nabi ρ's waist more than Ali τ. Nevertheless, that was the dream that I saw…" The narration continued further.[3]

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Hadhrat Hasan τ once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon Hadhrat Arsh. Rasulullaah ρ then arrived and stood by one of the feet of the

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[1] Haakim (Vol.3 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Ya'la and Bazzaar have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.232). Ibn Sa'd (Vol.3 Pg.74) has also reported a similar narration.

[2] Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.

[3] Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).

Arsh. Thereafter, Abu Bakr τ arrived and placed his hand upon Rasulullaah ρ's shoulder. He was followed by Umar τ, who placed his hand upon Abu Bakr τ's shoulder, after which Uthmaan τ arrived and placed his hand upon Hadhrat Umar τ's shoulder. Uthmaan τ then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali τ, saying, "Do you not see what (your son) Hasan τ is saying?" Hadhrat Ali τ's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan τ added, "I shall not fight again after the dream that I saw…" The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan τ with his hand upon Umar τ's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan τ, for which he was asking redress from Allaah."[1]

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[1] Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.
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